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THE PREMIER AT THE GUILDHALL.

The fable of the mountain and the mouse has rarely received a more conspicuous illustration than in the contrast between rumour and reality last Monday evening. Lord Beaconsfield's contempt for Parliamentary government has always been associated with a disposition to rest personal power directly on the plaudits of the mob. It was not therefore unnatural to suppose that, as the mystery of Ministerial action in Turkey, and the cessation of news from Afghanistan, together with alleged Russian negotiations, had worked up public curiosity to a considerable extent, the master of theatrical statesmanship would at least have made a show of taking the public into his confidence. Indeed, curiosity has given symptoms lately of impatience and even of irritation. And it might reasonably have been presumed that Lord Beaconsfield would at least have thrown out some grand phrases to flatter his audience with the appearance of a revelation. But there was absolutely nothing of the kind. Whatever be the cause of the tameness of the speech—and the real explanation is probably to be found in contemptuous indifference together with mental weariness—certain it is that the whole public, except those blessed ones who expect nothing, were egregiously disappointed.

Congratulations on the apparent revival of trade and reasons for believing it to be genuine, occupied a considerable portion of the time. This is a subject on which the speaker might safely calculate on the sympathies of his audience. The only amusing thing about it was the assumption that keen prosaic men of business would feel comforted by the authoritative assurances of a consummate artist in romantification. "Tropical produce" and silver were dwelt upon with natural fondness by the author of "Alroy" and "Lothair." But the clinching fact in the evidence for the revival of trade was found in the activity of "chemicals." There is no doubt truth in the view that an increase in the demand for chemicals may indicate an expectation of a revival in the manufacturing trades which use such things. But then "chemicals" is a very vague term, and includes a great variety of products that have no bearing on other manufactures, but are used up for agriculture and methods of sanitation. Both the looseness of the argument and the whimsicality of the arrangement of thought are characteristic of the speaker. By means of a contrast between the patience of England and the impatience of Ireland under commercial depression, the master of our destinies introduced a very scanty reference to the unsatisfactory state of things in the sister island. When he reminded his hearers that the sympathy of England [illegible] has generally assumed a very substantial embodiment," he probably intended a broad hint that in case of necessity the Irish Church surplus would find an appropriate application. If that application should be generous enough to remove the money from any danger of sectarian uses, the distress of Ireland will once more become a compelling cause of the adoption of sound principles by the Imperial Government. Foreign and colonial affairs were afterwards referred to, not so much with a triumphant as with an indifferent air, as though no adverse criticism worthy of notice had ever been uttered. Could we be sure that the speaker meant what he said, the hint given to "our colonial fellow-subjects in South Africa" that henceforward they must do their fighting for themselves would be the most valuable indication of policy contained in the speech. And then when the voice, listened to by the whole world, had reached the high theme of "*imperium et libertas*," and seemed about to become oracular, it suddenly condescended to civic jocularity, and subsided into a toast to the Lord Mayor.

In some aspects this commonplace after-dinner speech is simply astounding; and if Lord Beaconsfield were fortunately a less familiar character, would universally be felt so. When last Lord Beaconsfield addressed a civic audience his tone had less of scornful indifference to criticism, and more of noisy boastfulness. Since then his magniloquence has cost this country dear. For the lives that have been lost in Afghanistan and South Africa, for the tremendous liabilities that threaten us in Armenia, for the growing deficit and fiscal uncertainties that hamper returning trade, he first and supremely is responsible. Whether such a responsibility has been assumed necessarily in the discharge of patriotic duty, or whether it has been incurred recklessly, at any rate it is very heavy. And it might well be expected that the man upon whom it presses would show a serious feeling of the position. Instead of that we have a jaunty air of cool indifference, and an easy manipulation of the arts of rhetoric, which to our minds present almost a miracle of effrontery. Last year we were promised a scientific frontier for India, which was to be established in spite of all the evil prophecies proclaimed by the most eminent Indian statesmen. All that they predicted has taken place. Our envoy to Cabul has been murdered, his suite massacred. Two revolutions have occurred in Afghanistan; the whole of that country is brought into chaotic anarchy; and our own Government are at their wits' end to know whether they should advance or recede. Why did not Lord Beaconsfield tell us what the scientific frontier is now to be, or what prospect there is of putting a suitable tool in the Ameer's place, or how our position at Cabul is hereafter to be maintained? There is only one reason—that he did not himself know, and could not even conjure up a plausible fiction. But the prodigious audacity of the man never fails him even when invention is paralysed. "These operations, my Lord Mayor," he said, speaking of the Afghan *fiasco* as sketched last year, "these operations have met with signal success!" All we know is that every form of failure ever predicted has been realised. But the dispersion of a few demoralised barbarians is treated as though it were all the triumph this mighty empire had a right to expect. "The supremacy of our arms has been vindicated." For ourselves we hold our country too high to be proud of such a victory; and the fact that there was no hint of a dissolution looks as if Lord Beaconsfield believed that there were a good many of our opinion.

DISESTABLISHMENT IN SCOTLAND.

The meetings convened by the Liberation Society in Scotland last week, and reported elsewhere, were held at a somewhat critical period in the history of the Scottish disestablishment movement. From the time the Patronage Act was brought in by the present Government until quite a recent date, that movement has progressed without a check. The passing of that Act marked one stage, Lord Hartington's visit to Scotland a second, and the bye-elections which have since taken place a third. Then came the preparations for the general election; which, in the natural order of things, might have been expected to intensify existing feeling, and to give it the most practical direction possible.

And so it would unquestionably have done, but for the fact, that Scotch Liberals are just now anxious above all things to oust the present Government from office, and that they also wish to inflict a crushing blow upon Scottish Toryism. These are objects which lie close at hand; whereas the disestablishment of the Scotch Church, even if not remote, cannot be immediate, and, moreover, it is contended, may be advanced, and not hindered, by temporarily throwing all the force of Liberalism into the political, rather than the ecclesiastical scale. Hence the cry for "Liberal union" has been raised, and reiterated, with almost passionate earnestness, and the advocates of disestablishment have been urged to waive for a time their special claims, and to refrain from everything calculated to imperil Liberal unity, or to diminish the splendour of an anticipated Liberal triumph.

There was much to be said on behalf of such a policy, and had it been adopted in good faith *on both sides*, and had those who favoured it displayed something like a spirit of reciprocity, it might have been pursued without serious harm, if not with highly advantageous results. But the letters and speeches of the Liberal manager-in-chief in Scotland—Mr. Adam—have produced the impression that he was trying to take all force out of Lord Hartington's declaration, and to neutralise its effect, by preventing that very expression of opinion which his lordship practically invited. The choice of candidates has, in some cases, suggested the suspicion that, not the best men were being put forward, but the men who would please—or not displease—the smallest portion of the Liberal party, viz, the Liberal members of the Establishment. That, of course, has occasioned embarrassment to the majority of of the Liberals in the constituencies which have been thus badly served; and the embarrassment has shown itself in the avoidance of that plain speaking on ecclesiastical questions which would have been quite easy in cases where the candidates were men of a more satisfactory type. Even where there has been no plausible reason for silence, it has been to a large extent maintained; simply from a vague feeling that silence and inaction in relation to the burning question of disestablishment were demanded by party loyalty, or would, at any rate, be agreeable to party managers.

The proceedings at the recent meetings, and other facts within our knowledge, lead us to believe that, if any mistake has been made in this matter by the party of disestablishment in

Scotland, it will speedily be corrected. Not that there is likely to be any outbreak of a spirit of disunion, nor any abatement of the determination to defeat Toryism, and to destroy the Government, at the coming election. These two things will be done, so far as Scottish Liberalism are concerned; but something else will be added. For the conviction is now beginning to prevail that Scotch disestablishers need not efface themselves because they are also Liberals—that it is not necessary for them to hold their peace about the evils of an Establishment, because they have to denounce the foreign policy of the Government—that, as a general election takes place in order that the mind of a people may be expressed, it is irrational to endeavour to force out of sight a question which everybody knows to be in Scotland the foremost domestic topic of the time.

These appear to us to be the practical conclusions arrived at by those who met, either in public or in private, last week in Scotland. If the reader turns to the reports he will find that the views of the Scottish Council, the resolutions, and the speeches of the deputation, of Free Churchmen, as well as of "U.P.'s," and also of the members of Parliament who attended, were in perfect harmony. Dr. Hutton, who a year ago was thought by some to be "extreme," may, in his most able and timely speech, have expressed himself with more incisiveness and pungency than others, but he was substantially in accord with his associates. "We are asked," said the doctor, "to put out the Tories."

> This is said to be the sum of all duty, and we are pleasantly asked to sacrifice disestablishment for a time to this. I hold that there is no need to sacrifice any interest to this object. (Hear, hear.) We can carry in our minds both foreign policy and disestablishment. A statesman who cannot do this can do nothing to the present purpose. Politicians who can give whole lists of questions needing attention can easily add disestablishment to them. We will put out the Tories in good time, but that is not an end in itself. It is a means to an end, and we cannot sacrifice the end, which is just and righteous government all round, and this cannot be in Scotland or in England while a section of the religious public, or a section of the people, in the name of religion tramples on conscience and monopolises the common right and property of citizens. We must have justice at home as well as abroad and in Ireland.

These words will, we believe, find an echo throughout Scotland; since they express the feelings of a wider circle than that represented at the Glasgow Conference.

The truth is that, while it is true that the Scottish Establishment is not felt to be a grievance and a burden to the same extent as the Establishment on the other side of the Tweed, there is a growing desire to bring the existing agitation to as speedy an end as possible, and in the only practicable way, viz., by rooting up the system which has made it necessary. Free Churchmen do not, we are aware, occupy the same ground as the avowed Voluntaries; but their end is the same, and they have reasons of their own for wishing to hasten the consummation. The Kirk struck the first blow, by supporting the Patronage Act, and they mean the return blow to be a finishing stroke. Other sections of Presbyterianism have also *their* special motives for shortening the struggle which has commenced. It is the great obstacle in the way of Presbyterian union. It has created antagonisms new in Scotland, though familiar enough in England, and has excited feelings of bitterness which are felt to be as painful as they are injurious. If the Establishment is doomed, why wait for a generation to get it out of the way? is the question naturally asked. It has gone over to Toryism—why should it be spared in the interest of Liberalism? And why give the Liberal leaders the chance of alleging that Scotchmen are prepared to wait patiently for another general election, before accepting the challenge of Lord Hartington to make their wishes known?

If these questions are pressed firmly and persistently, and are accompanied by judicious action, the Liberal managers will, we have no doubt, have the wisdom to shape their course accordingly. There may be risk to be run, but there will be less risk in allowing free play to the energies and the enthusiasm of the great masses of the Liberal party than in repressing both, for the sake of conciliating Liberal Churchmen, who, after all, may prefer to stand by their party rather than by an institution the destruction of which they know may be delayed, but cannot be averted.

LAND LAW REFORMERS WITHIN THE PALE.

When any proposed reform of existing institutions begins to make its way amongst those for whose supposed benefit those institutions are upheld, it is rightly considered that we have seen the beginning of the end of them. For many years able writers and politicians, backed by a great consensus of public opinion, have been demanding the reform of the laws affecting the ownership and transfer of land, apparently with little effect. The solid phalanx of landowners, backed by their still more zealous allies, the lawyers, has maintained an almost unbroken front against the onslaughts of reformers. The laws of entail, settlement, and primogeniture have been declared necessary for preserving in their influence and dignity the noble families of the country; and although the simplification and cheapening of transfer have been admitted to be desirable, their attainment has been clearly proved to be impossible as long as entail and complicated settlements continue to exist. Those who asked that the power of settling land on any number of lives in being, and the unborn heir of the last survivor, and of encumbering the estate in the interval, should be taken away from the landowner, have been denounced as revolutionists, communists, and foes to the institution of property. But lately we have seen palpable signs of a breaking up of the opposition to and prejudice against such reformers. Especially since Lord Hartington made his notable speech on Mr. Chaplin's motion for an Agricultural Commission, there have been remarkable admissions made by large landowners, and their public adhesion to the party of progress has for ever disposed of the absurd charges brought against the pioneers of land law reform. Whatever may be said of landless men, great landlords, or heirs to great landlords, such as the Duke of St. Albans, Earl Cowper, Lord Hartington, Lord Carington, the Marquis of Tavistock, and Lord Randolph Churchill, cannot be supposed to be desirous of trenching upon the rights of property, or of revolutionising our whole system of land tenure, after the fashion of the *Code Napoléon*. Everyone will remember Lord Hartington's expression of dissatisfaction with the present state of the land laws. We have not the Duke of St. Albans' speech at hand, and therefore cannot quote from it. Lord Tavistock said, in effect, that he would abolish primogeniture, and settlement also, except in favour of widows and younger sons. But the most remarkable speeches were those of Earl Cowper and Lord Carington. Earl Cowper, speaking recently at the annual dinner of an agricultural society, his audience being chiefly tenant-farmers, said he always felt that it was very much to the advantage of the tenant that he should have a landlord, not only willing, but also able to do his duty, and he admitted that there were many landlords in this country who, however willing they might be, really could not do much. "Very often," he added, "they were tremendously burdened by succeeding to an estate which was immensely encumbered; they did not really acquire more than 30 per cent. of their nominal income; and when they had to give back 15 or 10 per cent. they would have to live upon one-half or two-thirds of what they had before." He went on to urge that it would be a great advantage if the land laws were altered. "Many owners of property," he said, "were quite willing to sell if they were allowed, when they could live comfortably on the rest, and do their duty to those under them." The noble earl also advocated the simplification of transfer.

A still more remarkable speech was that delivered to his tenants the other day by Lord Carington on the occasion of his rent audit. The speech has been freely criticised, and our readers are probably acquainted with its main points. It was especially valuable because it was the record of Lord Carington's own experience of the evils of limited ownership. He showed how the settlement of his estate had debarred him, as it had done his father before him, from doing his duty as a landlord. He is the nominal owner of thirty-four square miles of land, and yet he has been unable to sell any portion without reinvesting the money in other land. Some of his critics have declared that he might have gone to the Court of Chancery and obtained permission to sell some of his land for the purpose of improving the rest; also that he might have raised money, with the consent of the Enclosure Commissioners, for improving his estate. But the Court of Chancery would have to be satisfied that the consent of those interested in the estate had been obtained, and that even the unborn heir would not be in any way injured by allowing the sale; and money borrowed and spent in improvements under the sanction of the Enclosure Commissioners does not remunerate the borrower, because the rate of interest is too high. Applications to Chancery are both troublesome and costly, and it is by no means certain that they will be granted. Loans from land companies borrowed by limited owners must bear interest which secures repayment of the principal within twenty-five years; consequently no tenant can fairly be asked to pay an increase of rent, in consequence of improvements made, which would compensate the limited owner. It is idle to expect that improvement will go on under such difficulty and risk of loss. Well might Lord Carington ask, in reference to the laws which render landlords practically powerless to do their duty, "May these laws not be a positive danger to the country, and one of the reasons of the present agricultural distress?" Lord Randolph Churchill, in scarcely less explicit language, has also recently spoken out on the abuses of the system of limited ownership.

We have also noticed speeches made by landlords recently which show that the leaven of agricultural reform, in other directions than that of landownership, is beginning to work amongst them. When we find a Conservative like Colonel Barne, M.P., declaring in favour of making the Agricultural Holdings Act compulsory, we see that the world is not standing still; and Colonel Barne is not alone, though he is almost alone, amongst Conservative landlords.

No doubt the nearness of the general election is a wonderful quickener to the reforming tendencies—at least, as far as professions go—of county members. The Farmers' Alliance is going about the country stirring up the tenants, and urging them to send men of their own class, or other real representatives of their opinions, to Parliament, instead of the landlords who now so sadly misrepresent them. This working association has recently held very successful meetings at Colchester, Ipswich, and Maidstone. Yesterday (Tuesday) it was at Hitchin, where Mr. James Howard and Mr. W. Fowler, two of its ablest representatives, were the principal speakers. To-day it opens the campaign in Scotland, at a meeting held in Edinburgh, to be addressed by some of the best-known Scotch county members and farmers. Agricultural reform is clearly the order of the day, and when election addresses are scattered over the country we shall probably find that land law reformers within the pale are more numerous than anyone until recently could have supposed.

AMERICAN POLITICS.

The autumnal elections in the United States bear to the contest for the Presidency something of the same relation that our municipal conflicts on the first of November bear to a general election. The comparative smallness of our area diminishes the scale of our local as distinguished from our Imperial institutions, and the part which in America is taken by States as large as France or Germany, by State legislatures and governors, is amongst ourselves played by municipal corporations and mayors. Thus, as

the Liberal party in England has been encouraged beyond all expectation by the numerous local victories gained at the beginning of this month, so the Republicans in the United States have been immensely strengthened in confidence and courage by their conspicuous successes in the State elections of the North and West. These successes have, indeed, altogether surpassed their own hopes and the fears of their opponents. In New Jersey, where the equilibrium of parties is unstable, and where the tendency of the times therefore operates immediately, the Republicans have secured the legislature by a large majority. Connecticut, which hates extremes, has given its confidence entirely to the Republicans; thus showing a conviction that true Conservatism is not to be found amongst the Democrats. In Chicago the latter party secured the mayoralty last year by a majority of 5,000. This year the majority is precisely the same, but it is on the other side. Most wonderful of all, the State of New York has elected a Republican governor. It is true, indeed, that this is owing to a split in the opposite camp. But such divisions generally indicate demoralisation; and outside the city the Republicans show a considerable majority over both opponents united. The conclusion of the whole matter is that unity of conviction in the North seems likely to be more than a match for supposed solidity of interests in the South. The Democratic candidate for the Presidency, Mr. Tilden, loses the prestige of probable success. It is thought likely that he will be thrown over and another candidate chosen. The Republican candidate has not yet been definitely selected. The choice was supposed to lie between Mr. Sherman and Mr. Blaine. But General Grant's progress through the States since his return from his travels has awakened an enthusiasm which has probably had some part in determining the State elections. And it is quite possible now that, notwithstanding the prejudice against giving to any past President a third term of office, he may yet be thought the most likely man to ensure success.

The dividing lines of party politics in America run in a wholly different plane from that of our own political life, and they traverse the direction of our ideas at such various angles that at first sight it is impossible to translate our notions of Liberal and Conservative into American forms, or to say on which side our sympathies should consistently be given. A Democrat means in the main one who is anxious for the conservation of State rights against the supposed centralising tendencies of the national government. A Republican, on the other hand, is one whose allegiance is given in the first place to the Union, and who is jealous of any State rights which threaten disintegration, or which interfere with the equal action of justice and reason over the whole republic. Thus the fundamental difference between the two parties would apparently be a mere question of degree within very narrow limits. For both hold to the federal constitution; though one leans to State independence and the other to what we should call imperial supremacy. Now we have suffered so much from over-centralisation in our own country, and it is of so much importance to us to preserve what municipal self-government is left us, that on first thoughts, if we had no other information, our sympathies would naturally go with the Democrats. But unfortunately the State right for which this party has fought most passionately has been the right to maintain slavery; and since slavery has been abolished, it has contended with equal warmth for the right of the South to approximate the relations of white and black as nearly to the old conditions as is possible in the altered circumstances. Besides, the doctrine of State rights has shown a dangerous tendency in practice to degenerate into the protection of any arrogant clique that may happen to have acquired local domination. The hungry apostles of an inflated currency have found ready support in its ranks, and partly to this tenderness for "rings" and cliques is to be attributed perhaps the more or less constant association of the Democratic party with the crave for "soft money." As to the fallacies of protection for home industry they delude almost equally both parties. At the same time it must be acknowledged that the interests of the South, where its strength mainly lies, may make the Democratic party more open than its opponents to the arguments in favour of free trade.

But, however anxious we may be for the extension of sound commercial principles, the two elements we have noted in the policy of the Democrats are quite sufficient to alienate our sympathies, and to make us rejoice in the success of their rivals. Respect for humanity regardless of colour, and plain honesty in money matters, are, after all, of far more importance than any removal of fiscal obstacles to trade. Some time ago we called attention to the ominous migration of negroes to Kansas that had at one time reached alarming proportions. And this, together with other circumstances, seems to have thoroughly roused the Northern States to the intolerable wrongs by which the blacks have been driven to desperation. The impression that Federal interference may be absolutely necessary to prevent another catastrophe in the South has probably had a good deal to do with the results of the recent elections. The Republicans, also, notwithstanding that they have trifled with the question of a double standard of value, have too much sense to stand idly by while the advantages arising from a resumption of specie payments are nipped in the bud and withered by a snow-cloud of paper money. On the whole the Republicans have generally proved themselves the party most favourable to human rights and honest dealing. Therefore, notwithstanding their many errors, their victories are in the long run a benefit to the world.

VOTES OF M.P.'S.

The Liberation Society has just issued a timely publication giving the votes of members of the House of Commons on ecclesiastical questions in the present Parliament. The subjects selected are the Burials resolutions of Mr. Osborne Morgan, Mr. Goschen's resolution on Clerical Fellowships, the Scottish Patronage Bill, Scottish Church-rates, and the Irish University question. There is an explanatory introduction relating to each question. Some members do not shine in this record, and should be asked by their constituents to give an account of themselves.

MANCHESTER, OCTOBER 25, 1879.

"I can only offer you my heartfelt thanks, in the name of every Liberal elector, for your appearance here to-day, for your conduct under these circumstances, for the great manifestation you have given of your great and growing interest in public affairs. . . . . There has been nothing like this within my memory. I know not that I have ever before seen a multitude like this, assembled to take an interest in public questions, and to express their sympathy with the great Liberal party throughout the kingdom. . . . . Gentlemen, I thank you from my heart for permitting me to see you, and I bid you, with feelings that I cannot express, farewell—and hope that you will find your principles will speedily triumph."—JOHN BRIGHT.

Well might'st thou thank that mighty multitude
For its great presence, and the electric thrill
Of conscious unison—of hope renewed
That England's heart of hearts doth answer still
To the high call of Duty; that her will
Is on the side of Truth, and Right, and Good;
That she will rise her great part to fulfil,
With all her queenly majesty endued,
And hurl from power the men who have betrayed
Their trust, and made her once renowned name
A byword and a scandal; men afraid
Of Justice, Truth, and Freedom: so will shame
Fall on them, and our England, undismayed,
Will vindicate once more her ancient fame.

E. B. P.

It is stated that Mr. Herbert Spencer purposes to winter in Egypt.

The *Athenæum* says:—"Mr. Lowe's statement, in the speech he delivered last Tuesday at Grantham, that three thousand pounds have been taken away which used to be given to the British Museum for the purchase of books, deserves attention. The retrenchment has not, indeed, been effected entirely in the purchase of books, for the authorities of the Museum managed to economise in the purchases made by other departments so that the library might not be wholly crippled. The total diminution in the Treasury grants for the year 1879-80 to the Museum amounts to about twice the sum mentioned by Mr. Lowe, *i.e.*, 6,000*l.* This is a most foolish species of economy. The trustees do not buy for the sake of buying, and if they are stinted this year more must be expended next year, if the Museum is to retain its rank.

Literature.

*LIFE OF MR. GLADSTONE.**

Mr. Gladstone's versatility and variety, his subtlety and often unexpected mode of advance towards his end, render him a very difficult subject for a biographer. If any effort is made to travel beyond the action to the springs of action—to pass from the result to the cause, from the work to the motive, the writer will find that he is brought into contact with the strings of an instrument, not only of great compass, but of surpassing fineness and complexity. And the difficulty is increased by the circumstance that, however unapparent at first glance, there is an actual unity of note. The intense interest, indeed, which the more pyschological critic will feel in the study of Mr. Gladstone arises in great measure from the persistent and earnest effort after a harmony, a complete involvement of all the varying activities in one root of character. In one sense he is the most intensely personal of politicians; in another sense he is the most impersonal of our public men. He will not consent to detach any point from the touch of conscientious motive; but then he seeks incessantly to raise conviction to the level of universal sanction—to receive for it, as it were, the *imprimatur* of moral consent. "My rectitude shall not suffer," we can fancy we hear him say, "by any narrowing of sympathy under sectarian or personal bias." We feel that within certain limits self-sacrifice is a constant possibility, and one to be calculated on as a leading factor in dealing with this great man. Indeed, to the purely political mind, this will often lead to the feeling of fantastic ideality—while the man is in essence an economist and a persistently practical worker.

What has not seldom been urged as a kind of drawback to Mr. Gladstone as a politician—his impressibility, his irresolution—which is no irresolution but the severest effort after complete sincerity—results from this tendency. He may seem to waver over details which admit the play of casuistical reasonings; but never over great outstanding moral principles. He is, as we have said, one of the most thorough-going of economists—intent on the safest and speediest reduction of the public burdens, and yet how wisely he dealt with the American demand in the question of the Alabama claims, feeling they were in great part just! He is not only a politician, but a man of letters; not only a great administrator, but an orator of the first rank. It has been well said by a recent writer, "It is a sufficiently full description of most men who have been politicians to ascribe to them statesmanship, but in Mr. Gladstone's case we want a yet larger phrase; his business has not been politics merely, it has been patriotism, and he has made time, nobody knows how, to do nearly as much work outside Parliament as within it. We may cut a scholar, able to adorn a University, out of Mr. Gladstone, and then carve from him a fine student and reverencer of Art, next mark off a reviewer and general *littérateur*, whom professed authors will respectfully make room for in their ranks, and not only is there still left, solid and firm, the great Parliamentary Minister; but of the scattered fragments a couple of bishops might easily be made, with, if nothing at all is to be wasted, several ministers for the denominations."

This is true. But though Mr. Gladstone invariably seems to be putting forth, as it were, delicate tentaculæ to the most distant points, where there are any stirrings of thought, he is with respect to the larger issues self-centred and firm. No man is more self-assured and thoroughly convinced than he is on the weighty matters of the law. How firmly he has stood on the greater questions of Liberalism and of progress! the more firm that he has allowed nothing to cut him off from the movements of thought and culture, which have inevitably latent tendencies backward and Conservative. He has always kept his eye on the main currents, and has never (since the day of his final breaking with the school in which he was bred) been caught by any side-eddy. He will not drift. All his manifold and subtle refinements of thought on the many topics which have engaged him have helped to direct and not to hinder him; for all such topics have been so looked at and treated as to widen his sympathies. Homer, Wedgwood ware, missionary enterprise, scientific doubts, all have directed him back to the needs of the people. If in the ecclesiastical field it might seem that his sympathies have sometimes shrivelled like leaves in the frosts of autumn, this is soon seen to be only apparent, and is, to a large extent, the last

* *The Life of the Right Honourable W. E. Gladstone, M.P., D.C.L., &c.* By GEORGE BARNETT SMITH. In Two Volumes. (Cassell, Petter, and Galpin.)

residuum of accident due to close associations of earlier days. What Mr. Gladstone owes to the High Church influence, and what he has lost by it, would be a fine theme for a quarterly review article. We need only say here that, whilst to it is due in no slight degree the harking back upon some kind of debt that the Church lays upon the State materially to aid her, Mr. Gladstone has always distinctly, as a final result, gone with the suffrages of the people as against State-interference and compulsion. His admirable appreciation of the position of the Free Church of Scotland in this respect, and of the benefit which has accrued to the whole country from the testimony raised by her of the capacity of a Church to outstrip her former self while in State trammels, is sufficient testimony to this; and we can easily perceive in Mr. Gladstone on this great question, or rather nucleus of questions, a gradual education, which is assurance of yet further developments of the principles which he has only till now but half admitted in the actual work of statesmanship, though that work will inevitably be coloured and directed by convictions which have already gained a deep personal root.

Dealing with a man like this—whose public acts are related by a thousand subtle and impalpable threads to the inmost life and character, whose achievements in politics (whatever else may be said of them) are not the result of any detached activity or trick of intellectual sleight-of-hand—a biographer is certainly under a great disadvantage, while as yet the more individual and intimate life cannot be touched. Mr. Barnett Smith has performed a most trying task carefully and well. He preserves a most judicial attitude, exhibiting his subject faithfully, without entering, save under compulsion, the wide field of discussion and party politics. His book is admirably arranged—each phase of Mr. Gladstone's activity being presented in a separate chapter, while yet the chronological order is not infringed so far as to be obtrusively felt. We could, in some of the chapters—more especially those dealing with the literary phases of Mr. Gladstone's activity—have desired a little more compression; but that is, after all, matter of taste or opinion. The most superficial glance at the book is enough to secure the impression of great power in many departments on the part of the subject of it, and of great penetration, care, deliberation, and tact on the part of its author. Indeed, we felt that here and there a little more pugnacity would have brightened the book, and relieved somewhat its uniformity of tone. And this we say though we have by no means missed the effect of some of Mr. Barnett Smith's half-veiled yet most effective hits; as, for instance, when he says in such a neat, half-unconscious parenthetic way, that Mr. Disraeli's "power of forgetfulness of the past is one of the most fortunate ever conferred upon a statesman." Mr. Barnett Smith has marshalled his facts well, and has made very admirable summaries of the leading speeches, wisely considering in a separate chapter the Budgets and the financial policy. Our space will not allow us to follow in outline the facts of the life, but this is the less to be regretted because, so far as we could do this here, they are already more or less familiar to every newspaper reader. We shall, by preference, present a few specimens of Mr. Barnett Smith's style, which is the fairest and the best way to let such a book so far speak for itself. The first will be found to justify Mr. Gladstone as consistent throughout in his attitude towards Turkey—a point which has several times recently been impugned:—

One passage in this Manchester speech of 1853 completely disproves the assertion, frequently made since 1876, that at the time of the Crimean war Mr. Gladstone was a blind supporter either of Ottoman rule or of the integrity of the Ottoman Empire as such. He expressly stated that the Government were not engaged in maintaining the independence and integrity of the Ottoman Empire as those words might be used with reference to the integrity and independence of England or of France. He further referred to the anomalies of the Eastern Empire, the political solecism of a Mussulman faith exercising a dominion over twelve millions of our fellow-creatures, the weakness inherent in the nature of the Turkish Government, and the eventualities that surrounded the future of that dubious Empire, though he added that these were not the things with which any British Government had then to deal. This much will, therefore, be allowed, that nearly a generation before the period of the "Bulgarian atrocities," Mr. Gladstone admitted and deplored the corruptions of the Turkish Government, and the anomalous relations existing between the Porte and its Christian subjects.

The next extract exhibits Mr. Gladstone in his relation to the causes that involved the Crimean war:—

Mr. Gladstone, from his earliest appearance in political life, has always thrown over the conventional doctrines of politics when they threatened to interfere with his unswerving conscientiousness, and taken his stand upon what he believed to be the strict principles of right and justice. He has, of course, with other statesmen, made mistakes—*cela va sans dire*. In 1853 he reconciled these principles of right and justice with the dread necessity which had arisen in Europe. War, he came to see, was inevitable, and even peace-loving men must bow to a fate that is inexorable. There can be no doubt that the presence of Lord Aberdeen and Mr. Gladstone in the Cabinet was a guarantee that peace would be prolonged to the very utmost limit of time, and that only the gravest necessity would reconcile them to retaining office at this momentous period.

But in truth the question of peace or war had passed out of the hands of these statesmen, and of any individuals, however great their power. There was already felt the flow of a wave of public opinion which swept the Ministry onward. It was no longer a question whether war could be avoided—the people of England demanded it with a fervour and a unanimity rarely witnessed in the annals of the country. On the one great and broad principle of resistance to the threatened overwhelming power of Russia is that war now to be defended. It was a defensive war, undertaken in the interests of Europe, against the aggressive and domineering policy of the Cabinet of St. Petersburg. English statesmen regretted the necessity which drove England to assume the part of policeman in Europe, but the actual circumstances of the time, combined with the future prospects of the various European States—and especially those immediately concerned in the Eastern Question—demanded that she should not shirk her responsibilities. It is not upon England that the blame can fall for that terrible visitation of the Angel of Death (to borrow an image of Mr. Bright's) whose wings were shortly heard rustling upon the darkened horizon of Eastern Europe. History has even now written with unerring finger the name of him who lit the flame of carnage in Europe. And Providence ordained in this, as in other striking examples of unjust war levied in the course of the history of the human race, that—if not literally, still in effect—he who took the sword should perish by the sword. The Emperor Nicholas, though he fell not upon the battlefield, is understood to have died of chagrin, and his end was undoubtedly hastened by the disasters which befell his armies in the Crimea.

Our last extract has reference to Mr. Gladstone as a financier, and shows how desirable it is for all those who bear the burdens of taxation disinterestedly to "look on this picture and on that":—

The money saved during Mr. Gladstone's Administration enabled a reduction of twelve and a half millions to be made in the annual taxation, such remissions being a notorious cause of national prosperity and an elastic revenue. The increase of public expenditure since the Conservatives came into power in 1874 has been at the average rate of nearly three millions annually. But not only did the five Liberal budgets of the Gladstone Administration remit taxes to the amount of nearly 13,000,000*l.*, but there was left for the Conservatives a surplus of several millions. The Conservatives, on the other hand, in the five years they have held office, have imposed charges to the amount of upwards of 5,000,000*l.* beyond the amount of the Liberal remissions. The deficit which has been created is enormous, and we have not yet arrived at its culminating point. According to the *Statistical Abstract of the United Kingdom*, published by the Board of Trade, the following figures show the actual amount of national expenditure for which the Liberals were responsible during five years of power under Mr. Gladstone:—1870, 68,864,752*l.*; 1871, 69,548,639*l.*; 1872, 71,490,020*l.*; 1873, 70,714,448*l.*; and 1874, 76,456,510*l.* The expenditure for 1874 embraced a sum of upwards of 3,000,000*l.*, paid in settlement of the Alabama Claims. The expenditure during the five years of Tory rule has been as follows:—1875, 74,328,040*l.*; 1876, 76,620,773*l.*; 1877, 78,125,227*l.*; 1878, 82,403,495*l.*; and 1879, 85,407,789. In lieu of Mr. Gladstone's magnificent surpluses, moreover, we have (as already remarked) a large deficit, now amounting to several millions. The Army and Navy estimates during the Liberal *régime*—that is, from 1869 to 1873—yield a total of 149,273,630*l.*; the same estimates during the Conservative *régime*—viz., from 1874 to 1878, gave a total of 166,013,989*l.* Nor does this access of nearly seventeen millions include the enormous sums recently voted for war purposes. In thirteen years during which the Liberals held office between 1857 and 1878, they repealed or reduced taxes to the amount of 42,816,329*l.*, and laid on taxes to the amount of only 3,050,086*l.*, showing a balance in their favour of 39,766,243*l.* The Conservatives, in their nine years of power during the same period, reduced taxation by 6,270,123 only; while they imposed new taxes to the amount of 12,374,050*l.*; thus leaving a balance against them of 6,103,927*l.* Now, we do not mean to imply that all the recent enormous additions to the public expenditure could have been averted; the Tories have in some respects been unfortunate since they came into office, but a Liberal Administration would in all probability have saved us from much of this expenditure. There has been a reckless profusion in consequence of the war spirit that has obtained such dominance over us, and it is not alone in the burdens of taxation we are feeling it; industry must be crippled for a long period as a consequence of this policy. Apart from the moral aspects of the question, hunting Zulus is an expensive pursuit; and as regards our Afghan difficulties, it may yet unfortunately be discovered that we are only on the threshold of grave and terrible events. All will welcome a settlement of our foreign complications favourable to ourselves; but it is the opinion of many that, in happier seasons, and when the results of "Imperialism" are calmly reviewed, our recent policy will receive the strongest condemnation.

At the present crisis, when so much depends on the movement of opinion in certain directions, the publication of this book is opportune. Our great Liberal leader loses nothing from closest scrutiny in the past. He has been guilty of some errors of judgment; but these he was himself the first to confess. Happy is the man who has achieved so much in so many department of life and activity, and can at once serenely look back and serenely look forward—beholding any errors into which he has fallen already fully atoned for; and events, to all appearance, travelling quickly towards the fulfilment of long-cherished wishes and hopes.

"*PROTECTION AND BAD TIMES.*"*

There have been of late years numerous works on political economy, written by the disciples of the various schools into which this science is divided. Some, indeed, deny that it has yet been sufficiently formulated to be entitled to the dignity of a science. Even among its adherents and exponents such denial is occasionally heard, and it must be confessed that a measure of reason is to be found for this in the crude speculations and in the contradictory assertions that have been hazarded by writers on what Carlyle terms "the dismal science." Much of the unpopularity attaching to it may be ascribed to the technicalities, the verbal quibbles, the absence of lucid statement, the involved reasoning, the ponderous prolixity, and the general glorifying of some theory, which characterise, more or less, not a few of the books on political economy. There is no necessity for this to be the case. Certain essential principles have long ago been clearly defined, and are commonly accepted. Indeed, it is impossible to deny their truth, any more than it is to contest some self-evident mathematical proposition. But controversy at once arises when we are plunged into fanciful theories about the standard of value, a wages fund, and the interminable disputes connected with currency, banking, and the laws of supply and demand.

Mr. Baden-Powell's book is free from these objections. What may be termed the jargon of economic literature is nowhere seen in his pages. They bristle with facts, all of which are made subservient to and illustrative of the general argument. Without attempting a complete epitome of this, its scope may be briefly indicated. He states in the preface:—

The following pages essay to contain a comprehensive and yet succinct investigation of three main problems. The first of these includes the nature and effects of Protection. The second is concerned with the diagnosis of commercial depressions; including a sufficient account of effective and non-effective remedies, together with the presently important question of the possibilities of Free Trade. The third deals with the England of to-day as an example of these things: an examination of her economic course is entered upon, and a wider attention is invited to the new prospects afforded by the presence of an extending empire.

In filling up this outline, Mr. Baden-Powell first of all treats in a careful and discriminating manner of Protection as an instrument of government; his conclusion being that "the potential functions of government are co-extensive with the purposes of union, and that to say that the Government may in no wise interfere in the direction of labour and capital, is to take a partial and petty view of the rights and duties of a community in its corporate form." But this general statement is guarded and limited by reservations, for the author proceeds:—

Government must not only take thought as to the best needs of the community, but must in addition see that any means adopted achieve adequate results. Protection is essentially an instrument of government; a means to an end; lawful only in the cases where it is applicable, and expedient only in those cases of applicability where it is the best means. It will be our purpose to consider whether on the occurrence of such cases this lawful means is the best means.

Next we have an examination of young and old societies in their relation to Protection, with special reference to some of our own colonies; a subject that is farther treated of, with copious instances, in the concluding section of the book, where England is presented as an example of the entire argument in her general, particular, and imperial aspects. The three factors of natural agencies, labour, and capital, are estimated in regard to Protection. With respect to the first of these it is shown that the manner of appropriation and use of the soil determine the character of production in a community. This is specially true in young societies, for any definite land policy then becomes protective. Free grants and low prices seek to set up a peasant proprietary, and end by establishing large ownerships. High prices seek to introduce agriculture of a high type, but sacrifice all other industries, many of these being more profitable. Under these heads the history of the settlement of Australia is particularly dealt with, and the various methods of colonisation which have been there pursued. As regards the second factor, labour, while self-regulating in old societies it is not so at the outset in new societies. There also, as labour is more profitable, labourers often uselessly seek to keep out competition, thus for a time injuring the capitalist, but in the end causing the mischief to recoil upon themselves. The right course is thus stated:—

Nevertheless, it may be advanced with great show of reason that labour will hardly come to young communities unless fetched; and when we see a Government interfering with success, and in spite of the opposition

* *Protection and Bad Times.* With special reference to the Political Economy of English Colonisation. By GEORGE BADEN-POWELL, M.A. (London: Trübner and Co.)

of the labouring classes, so far with the production and distribution of wealth, as to undertake a vigorous immigration policy, we must pause before we condemn on general grounds. It may be said that this protective regulation of the labour supply comes to be protection, not of labour, but of industrial enterprise; it seeks to set capital to work on natural agencies, by means of a necessary supply of labour, of men of skill and muscle. Yet in reality a vigorous immigration policy is merely the placing a better supply of a much-needed commodity in the local market; it is widening the area of supply accessible to a community. And in so doing it indeed fosters production; but fosters it on the sure lines of free trade. When the result is successful it means an increased supply of commodities; and this marks an increased distribution of the wealth of the community—in reality, the highest aim of economic statesmanship.

Dealing with the third factor, of capital, the author argues that this needs to be attracted and used for the best, but that Protection fails to do so in its attempts to regulate either the production, the exchange, or the supply and demand of commodities. Actual instances are selected in demonstration; and then the author advances to the crucial question, "Is Protection profitable?" in other words, "Is the aggregate wealth of the community increased or is it not?" By a minute and painstaking investigation, Mr. Baden-Powell is led to conclude that Protection wastes, misdirects, and lessens production, and deprives it of capital, which is its mainspring. This elaborate argument is enforced by an appeal to facts, notably in the cases of Tuscany and England. Having thus laid broad and deep foundations, the author proceeds to the demand again heard recently for limited Protection, for a system of bounties, and for reciprocity; all of which are proved to be impracticable or inefficient. The secret of productive success is that man be supplied from the largest surface possible; and this is the true basis of all commercial policy, which, indeed, goes on the lines of Free Trade, but neither hopes for nor expects the perfect results of a universal Free Trade when a partial measure is all that can be secured under existing conditions. We specially commend a perusal of this part of the book to any who need bracing up on questions of commercial policy. They will also derive great benefit from a careful study of what Mr. Baden-Powell has to say on the true causes of commercial depressions; with his examination of some proposed but futile remedies as distinguished from the only effectual remedies, viz., Free Trade as the right basis, with thrift, honesty, and knowledge as the right instruments. On all these points the writer exhibits clearness and accuracy, dealing with the whole subject with severe logic, and yet diffusing over it a glow of human sympathy. This is peculiarly noticeable in his treatment of the labour question, and in the reasonings and incentives employed with a view to stimulate to honest and earnest work. Taken as a whole, the book is a valuable contribution to the literature of a most important series of questions, which are addressed to us by the modern Sphinx, and cannot be evaded.

"*RECORDS OF YORK CASTLE.*"

A history such as that of York Castle is a microcosm of the history of England. Founded by the Romans, the Castle is connected with some of the most important events in the Imperial occupation of England. Saxons held it and the city which it protected against border invasions; it was occupied by Danes and Saxons against the Norman Conqueror; Plantagenets, Yorks, Lancastrians, Tudors, Stuarts, and Puritans have each held sway there; while, in these modern times, it is the seat of justice as well as the prison of criminals. A strange, yet to some extent a typical history!

This history is told with great exactness, with some brevity, yet with not insufficient fulness by the authors of this work. For the three characteristics we have named it is a model work of its kind. Of course, if the authors had chosen to embody in it more of general history than they have done, they might have extended it to considerably more than a volume of three hundred pages, but they have written just sufficient and just enough for their purpose. And here let us add that well-balanced proportion is another of the good literary qualities of their undertaking.

There is not much of the early history of the Castle, simply because there is not much to be told; but the established evidence relating to it is given with scholarly knowledge; and, when it cannot altogether be established, with scholarly reticence. Thus we are absolutely certain about the Saxons, but not quite so certain, as far as the actual Castle is concerned, about the Romans. William of Malmesbury and Odericus are the Saxon authorities, and they take us to the time of Athelstan. Then we come to the Conqueror's vengeance, which was roused against its defenders, and who, with characteristic infidelity, after having accepted a capitulation favourable to the besieged, put every one to the sword. This is how the Norman did his work, and it is a graphic illustration of his mode of dealing with any of the conquered who gave him trouble:—

> Such was the distress, so widespread the devastation, that no less than one hundred thousand people perished upon this occasion.
>
> For nine years following, neither plough nor spade were put into the ground. "Many of the wretched inhabitants who had escaped slaughter were reduced to the necessity of eating dogs, cats, and even their own species." There was not one inhabited house between York and Durham; their deserted streets were lurking places for robbers and wild beasts. All Yorkshire was a wilderness. Dead bodies lay scattered about in every direction; those who still lived, and had escaped fire, hunger, or the sword, fled from the land.

One of the next most notable events was in connection with the residence of the Jews in England. The horrible tale of the massacre of the Jews of York, in the reign of Richard Cœur de Lion, is familiar enough to all readers of English history. It is told in eloquent, if painful, detail in this work. Here again the fortunes of York Castle illustrate the laws, customs, and crimes of the people. We pass on through the centuries and find Henry VIII. almost as vengeful as the Conqueror; the figures of Elizabeth and Burleigh appear here; James the dolt came hither on his way to take the English Crown; Stafford next appears on the scene; afterwards garrulous Sir John Reresby; while the rebels of 1745 were, unfortunately for themselves, acquainted with it; and so, fortunately for all, was John Howard, who found it a prison.

This general history is succinctly told. Next we have a chapter on "Executions and Deaths" of all descriptions of persons for every kind of offence. The details here are painfully minute, but they are invaluable as illustrative of the history of the people. The manner of life in prison—how people were tortured, burned, hung—all are given. Here is an illustration from the "Pilgrimage of Grace," which Mr. Froude has not slightly, but unjustifiably, aspersed:—

> Witness, again, the punishment meted out to the unfortunate leaders of the well-meant but entirely unsuccessful "Pilgrimage of Grace" in the reign of Henry VIII. Lord Hussey, one of the highest of these in rank, was first "hanged for twenty minutes, then cut down, stripped, and laid upon a stage built for that purpose close to the gallows, where his head was cut off, his body quartered." The same fate met the abbots of Jervaulx, Ridaulx, and Fountains, also the Prior of Burlington. Robert Aske, Esq., escaped the mutilation of his remains, but after execution his body was taken to Master Robert Pyements, at the sign of the Eagle and Child in the Pavement, and there chains were fixed upon his lifeless remains. Next day the sheriff, escorted by a troop of light horse and a large number of citizens, took the body to Heworth Moor, where the corpse was suspended to a gibbet thirty-five feet high, there to remain for twenty years. Simon Digby and other gentlemen were executed in 1570 on Knavesmire, and there "hanged, headed, and quartered. Their four heads were set on the four principal gates of the city, with four of their quarters. The other quarters were set up in divers parts of the city as a warning to rebels to avoid a similar fate."

Of course, as at least our readers need not to be told, offences against the established religion were treated with the same severity as others. We quote an instance furnished by York Castle:—

> Bloody Mary's savage treatment of obstinate Protestants has been reiterated by historians till they have become household words. We are less familiar with the atrocious punishments which Protestant Elizabeth and other staunch defenders of the faith tolerated and approved. To maintain in writing the Pope's supremacy was to be guilty of high treason, and to become liable under a statute of Elizabeth's reign—if a man, to be hung, but cut down alive, the breast and stomach sliced open, the heart still palpitating drawn out, after which, while yet warm, his limbs were to be hacked off, dipped in boiling pitch, and exposed over the gates on spikes. A woman for high treason was burnt alive. Margaret Clitheroe, for harbouring Jesuits and seminary priests, was committed to York Castle in 1586, was tried and sentenced to be pressed to death, which sentence was carried out with an unexampled barbarity.

We pass over pages of detail relating to executions, prisoners, and the horrible condition of the latter, to a singular complaint of the prisoners about two hundred years ago, incidentally showing the extent to which the Quakers at this time suffered. After complaining of unjust charges, of their irons not being "eased," and other matters, another ground of complaint is brought forward:—

> Tollerating persons condemned for high treason, for murther, for fellony, in execution, excommunication, besides 180 Quakers at the least, not only to go into the citty and county of Yorke, but to play-houses, taverns, coffee-houses, &c. Not lodgeing in the jaiol above the number of ninety Quakers att any one time, from March last to July instant, takeing severall sums of money, besides bond and judgement, not only from men committed as misdemeanours, but from all sorts of felons, for ease of their irons.

What a curious exhibition of human nature is here! Felons complaining that Quakers had too much liberty, and that not enough of them were sharing their own fate!

But there is a separate chapter on the "Victims of Intolerance, Persecution, and Superstition." Here the persecution of the Roman Catholics is made especially prominent. It was simply horrible, and "only second in severity"—but was it second?—were the sufferings of offenders against the Act of Uniformity. The Quakers also, as we have just seen, came in for their share, but the acts of some fanatics did not—as the writers seem to suppose—represent the character of the whole body. Witches also were severely punished. Of this there are many curious anecdotes. The last chapter, on "Notorious Criminals," brings in Nevison, Dick Turpin, and Eugene Aram, and ends a most readable and valuable work.

* *Records of York Castle.* Fortress, Court House, and Prison. By A. W. TWYFORD, Governor of Her Majesty's Prison, York Castle; and Major ARTHUR GRIFFITHS, Author of "Memorials of Millbank," &c. With Photographs and Wood Engravings. (Griffith and Farran.)

MESSRS. GRIFFITH AND FARRAN'S CHRISTMAS BOOKS.

In the place of really valuable gift-books of English origin, we have to welcome two very valuable attempts at reproduction of ancient story. The one is the *Frithiof's Saga*, of Bishop Tegner, admirably rendered by the Rev. W. L. BLACKLEY, and published by Messrs. Marcus Ward and Co., and the other is the famous old German "*Nibelungenlied*, adapted to the use of young readers by LYDIA HANDS, and published by Messrs. Griffith and Farran. Of the "Frithiof Saga" we will, we hope, have opportunity to write more fully next week; and of the "Nibelungenlied" we can speak in the very highest terms. If the object of tragedy is to purify by pity and fear, the "Nibelungenlied" is in essence a tragedy. It is told with such quaint and confiding simplicity that we are led on believingly, and follow the fortune of Criemhild with strange emotions. That she, the sweet and innocent, should have been so involved in the web of iniquity and cruelty woven by others that she could only escape from it by the shedding of blood, to be quickly overtaken by the same doom as she had meted out to her enemies—the murderers of the heroic Siegfried—suggests the deepest pathos. She avenges Siegfried, and Hildebrand avenges Hagen:—

> "Now, though I die for it, I will avenge the Trongian Hagen," cried Hildebrand.
>
> And forthwith he sprang towards Criemhild, and with his dagger struck her to the heart.
>
> And so ends the story; kings and warriors and fair queen all cut down in the bloom of their beauty and their strength to accomplish the law of an inexorable fate.
>
> Criemhild had plucked the deadly blossom of revenge, but its poisonous juices had shrivelled up the hand that grasped it, and the noxious odour from its fœtid berries had impregnated the air with a widespread miasma of death and desolation.

Such is the lesson of the story, made all the more effective by the sweet fairy glimpses of the Rhine, with its mystic mermaids, the deep woods, the dim presentiments, the weird magic of the early times. It is most interesting to trace out the peculiar resemblances between this purely Teutonic tale and the myths of the Greeks. Siegfried, like Achilles, by gift of the gods, is made invulnerale everywhere but in one small spot between the shoulders, as is Achilles in the heel; and notwithstanding he falls also a victim. In the slaying of the great dragon, which is so effectively and graphically described, he recalls Hercules; and Brunhild, with the contests with herself to which she invited her suitors, surely recalls the story of that athletic Greek maiden who shortly since adorned the walls of the Royal Academy, and caused so much talk and ransacking of mythological dictionaries. The illustrations are clear and good, though they may be a little German in character, and altogether the book, nicely printed in large type on good paper, and excellently illustrated, forms one of the best gift-books we have seen this year as yet.

The Favourite Picture Book (of which the publishers send a copy of the fourteenth edition, fully testifying to its acceptability in the nursery) is a work of a very different stamp. Waggishness, drollery, and quaintest conceits are mixed up with real instruction and scraps of useful knowledge. It is a delightful medley, where the young children will find an inexhaustible fund of entertainment. The cuts, which are almost beyond counting, are such as admirably match the text. They are very varied in character—some serious, sweet, and beautiful, as, for example, those on the seasons; others, again, are pack-full of fun the broadest, and it may, with no straining of the truth, be said that all the gradations between the extremes

are well represented. A better or a brighter nursery book of the sort it would really be very difficult to find.

Silver Linings; or, Light and Shade, by Mrs. BRAY, is a well-written story for girls. The lesson is well brought out, but we desiderate a little more clearness and definition in the minor characters. There are a few good touches in Nat Fielding. Lottie, and Hilda, and Effie, however, are well done, on the whole, and we can confidently recommend the volume, with its neat get-up and well-executed cuts, to parents in search of pure and elevating literature at Christmas-time.

Will Weatherhelm—which is one of Mr. KINGSTON'S garrulous adventure-stories, told in character by the adventurer himself—has already received our meed of praise; for this is a new edition, much enlarged by means of incident and description of the best quality for the boys, whose suffrages it mainly seeks. If we praised it before, we cannot do less now; since, being extended and improved, we should only confute ourselves else. But we should not omit to say that the pictures are splendid.

A very good companion book to the above would be *The Men of the Backwoods*, by ASCOTT R. HOPE, which introduces us by the medium of settlers to an acquaintance with the Red Indians, and their habits and customs. It is most readable, graphic and powerful in some parts—as, for instance, in the description of that boatfight on the Ohio. It is very well illustrated, and is everyway a most presentable book, which bears on its countenance the look of self-sufficiency and self-respect.

Stephen, the Schoolmaster, by MARY E. GELLIE, is a very different kind of book. It has ideality and sentiment, though it is in every way a quiet story, as indeed is intimated on the title-page by the line "A story without a plot." But the author does not seem to feel that want very deeply, passing on from point to point with a quiet decided touch, which is not always to be found in books of far higher pretensions. Jemima, who when her mistress tells her she "Must now set to work," replies "Plea'm, I always am a-setting to work," is good, and she is only one of the minor characters in the book. Our young friends, we are assured, will not regret making the acquaintance of the characters in this story, all of whom are on the whole natural and interesting, and some of whom are amusing. It is rather a pity that this story is not illustrated.

A Daughter of Genius, by Mrs. HOLLAND, is really an exquisite little tale. The style is crisp and clear, and the whole work has a fine atmosphere. Maria is excellent. Altogether it deserves, as we sure that it will receive, the welcome of many little readers. It forms Vol. X. of the "Favourite Library"—a very neat and choice little series.

Fifty Years in Sandbourne. A Sketch. By CECILIA LUSHINGTON. This is a sketch of the quiet quaint life of an English seaside village half a century ago, executed in an uneffected, graceful, and certainly not an ineffective, way. Miss Lushington writes with the feeling of one who has seen and know that which is described, and she has shown great skill in confining herself to typical persons and circumstances, connecting them by a slight thread of story. There is a subdued humour here and there—especially in the description in the outset of the notabilities of the village and the famous spots near: we smile as we read of "the three Charlies," and "That one there lower nor the others that used to be the highest on 'em; but he's fallen away in great lumps, and they'll all go in time," and of "the *fee a ton*, in which year after year the same large family used to come down from the country and drive to the Anchor Inn, to look out for one of the old sea-houses." We follow the careers of Dick and Jack with interest, and read of the accident and the influences which ministered to the remarkable change in the former with full appreciation of the unpretending skill of the writer, whose style is remarkably clear, pure, and forcible. Nor should Mary Lee's presence be forgotten. It is a little volume which it would do young people great good to read.

Ways and Tricks of Animals, &c. By MARY HOOPER. Miss Hooper has given us, in a lively and sympathetic manner, some beautiful anecdotes of animals. Their especial charm is that they are told with such genuine simplicity.

African Pets; or, Chats about Animals in Natal. By F. CLINTON PARRY. We should have copied the title-pages of this work a little more fully, and it is not too late to do so. It contains, besides the graphic, humourous, and life-like sketches—which boys and girls will read over and over again with the wish that the pets had been known to them—"A Sketch of Kaffir Life." This is an exceedingly just and kindly-written tribute to the victims of Kaffirs and Zulus. A better book of its kind we do not know. It is especially interesting because of the accounts of animals not familiar to English children.

Messrs. Griffith and Farran publish *The Bird and Insects' Post-office*, a handsome quarto, with thirty-five illustrations. The work was originally projected by Robert Bloomfield, author of "The Farmer's Boy," and was first issued in 1824, a year after his death. It is now republished in a separate form, with handsome plates, and the imaginary letters from the magpie, the sparrow, the nightingale, the earwig, the duck, the pigeon, the glowworm, and other birds and insects, are most amusing.——The same firm bring out a volume of *Adventures in Australia*, which will be read with much interest, especially by the many who have friends settled there.——We have also received from the same house four books for young people:—*Christian Elliott*, by Mrs. L. N. COMYN; *Among the Brigands, and other Tales of Adventure*, by C. E. BOWEN; *Wrecked, not Lost*, by the Hon. Mrs. DUNDAS; and *The Happy Holidays*, by EMMA DAVENPORT. All these are illustrated, and are written in the style suitable to the juvenile readers for whom Messrs. Griffith and Farran have catered so long and so successfully.

BOOKS FOR THE YOUNG.

Post Haste. A Tale of Her Majesty's Mails. By R. M. BALLANTYNE. (James Nisbet and Co.) It is almost superfluous nowadays to introduce any book by Mr. Ballantyne to boys. To say that he has published a new tale is sufficient to excite the desire to read it, whatever may be the subject. Mr. Ballantyne unites in his tales large and accurate knowledge, rapidity of incident, graphic description, and Christian feeling. He never bores with information, and yet, carefully spread throughout his pages, there is to be found a very large amount of information that it is desirable to know. This tale may be termed the romance of the modern Post Office. In connection with characters some of them queer and eccentric, some exhibiting moral vices and failings, some high moral principle, and others yet, devoted religious purpose, he has woven together incidents sufficient for two or three romances. The curious facts relating to the Post Office come very naturally into the course of his tale—so naturally, indeed, that some of them seem as though they were invented. But this is not the case. To describe the plot is needless, and indeed almost impossible, but it is a good one, ending, after strange adventures, in the best of what is good. Of course the boys will buy it, or, what is better, get it bought for them.

Bible Children. By the Rev. JAMES WELLS, M.A. (James Nisbet and Co.) Mr. Wells states that the twenty addresses in this book were delivered during some Sunday services for the young. We very sincerely congratulate the young who heard them. The author has selected certain characters in the Bible, all known to us as children, for popular and familiar illustration. He touches the most salient features of their lives, bringing them out into high relief, and keeping the attention fixed by numerous well-selected anecdotes. The addresses are marked throughout by good taste and devout feeling, and are thoroughly interesting. They are altogether much superior to such as are usually to be met with. The author is especially happy in pointing out the consequences of actions—the addresses on Esau and Jacob to wit.

The Young Carpenters of Freiberg. Translated from the German by J. LATCHMORE, jun. (W. Oliphant and Co.) This is a tale of the Thirty Years' War, illustrative of the celebrated siege of Freiberg. Some historical characters are brought before us with many romantic and some painful incidents. The young reader, however, may be warned not to entertain from it any prejudice against Gustavus Adolphus and his Swedes, who were a good deal better, and fought in a better cause, than the Imperialists. Some Germans to-day will, we have no doubt, say the same. The Freibergers were real heroes; although, as is the case now with others, they did not know what the war was about.

The Inca's Treasure. Adapted from the German of FRANZ HOFFMAN. By JESSIE YOUNG. (E. Marlborough and Co) A thoroughly romantic and exciting tale is this, of two German farmers who emigrated to Peru to make a fortune. One of the farmers thought of nothing but getting rich by seeking treasures; the other plodded on in quiet industry. Concealed treasures of the last of the Incas, it was said, existed in their neighbourhood, and Indians averred that they knew where they were. It was true, and the ambitious and unscrupulous man was at last taken, but blindfolded, to see them, and when he had seen them taken blindfolded away. Of course he determined to possess them, and scrupled at nothing to attain his purpose. He found them—and, well, what happened then, the author, dear boys, will tell you.

The Langdales of Langdale End. By the Author of "Valeria." (Marcus Ward and Co.) There are some mild adventures of children, some children's slang, with some strongly-drawn characters in this tale; but, as a whole, it is rather tame. An original and well-developed feature, however, is the way in which the boys and girls act, in imagination, the characters of heroes, politicians, &c., such as the Duke of Wellington, Sir Robert Peel, and others. There is no ending, in one sense, to the narrative, but certainly the writing ceases.

Dot and Her Treasures. By L. T. MEADE. (John F. Shaw and Co.) This is one of the tales of the life of poor children alone in London of which we have recently had many examples, but none finer, more pathetic, or more original than this. Dot was lame and confined to an attic, while the other children, especially her elder sister "Slavey," went out to find the means of living by flower-selling, match-selling, and so on. There was also a friend "Polly," who sang one day to the little child a hymn with "I am both weak and sinful," with "King of Glory," with "Saviour" in it as we all know. Poor Dot had never heard anything about these things before, and would find out whether it was all true. She found it all—how we will not say; but we can assure the reader that he will gain by finding for himself in this admirable tale.

Adventures in Western Africa. A Tale. By the Rev. H. S. B. YATES. (W. Oliphant and Co.) A tale of the West African Coast—with enough stirring detail to excite the most sensitive and highly imaginative boys to go through the scenes themselves—providing they could be sure of coming out safely—a proviso which of course no one can give them. As one of the boys said here—"These will be fine stories when we reach England to tell the boys, won't they! Just think! We have been nearly shipwrecked, we have lost every member of the crew"—well, and a good deal more. Mr. Yates has not spared hairbreadth escapes of every kind—almost of any kind you may please.

The Siege of Vienna. A Story of the Turkish War in 1683. Translated from the German by J. LATCHMORE, jun. (W. Oliphant and Co.) It was stated only the other day that the Viennese are making arrangements for the celebration of the Siege of Vienna—whether in 1883 or not, seems at present to be uncertain. The history of this famous event—one of the greatest in European history—is admirably told in this volume, with some incidents and characters not altogether historical, but which are quite as interesting, if not a little more so, than those which are. Remember! It was the Viennese, under their governor and ultimately with the succour of famous John Sobieski and his Poles, who succeeded in arresting the progress of the Turks in Europe. The tale should be read by all the young. It is issued, as we need scarcely say, at a remarkably appropriate time.

Phil's Champion, by ROBERT RICHARDSON, B.A., (W. Oliphant and Co.), is remarkable for its freshness as well as for its life-like illustrations of the goodness and kindness of the poor. Phil was a Dublin shoeblack with brothers and sisters, whose mother was a mangler. If they had poverty they had tenderness. Mr. Richardson, as a writer for the young, is an old friend of ours, and he has never done better than in this tale.

Harry Foster's Rules, by Mrs. H. H. B. PAULL, (Hodder and Stoughton) tells of a boy who came to London and was beginning to succumb to the bad influences around him when he was happily rescued, and by observing his rules (derived from the Bible) ultimately became "Sir Henry," and Lord Mayor of London—a somewhat vulgar ending.

Mary Hazeldine's Desk (Hodder and Stoughton) is by the same author. Mary was a poor orphan who was thrown upon the charity of rich London relations, and won upon them by her fineness of character; but she, too, became rich, while the rich became poor. The aunt and Cousin Julia are the best-drawn characters if they are not the pleasantest.

Sunnyside School, by LETTIE LEE (W. Oliphant and Co.) is good, very good, and one part is extremely good. This is where all the school children but one secretly subscribed together week after week to support a poor family who were in "bad odour." The young lady who would not

subscribe thought, for certain reasons, that she would be praised. Do you think she was? Two or three thoroughly good lessons are taught in this tale with real originality of form.

Ben Owen is a Lancashire story by JENNIE PERRETT. (Elliot Stock.) Ben was a lad subject to a brute of a father-in-law, but he always remembered his mother's counsel to him, and kept to it. He had a desire to be a "missioner," and in a strange and pathetic manner he became one. There is good Lancashire character and good Lancashire dialect in this story.

MONTHLY REVIEWS.

The *Contemporary Review* opens and closes with an article which has for its text the social and moral views of Mr. John Stuart Mill. The former is by Professor Max Müller on "Freedom"; the latter, by Professor W. Stanley Jevons on "Utilitarianism." Taking this out of its order, we may say that it is the fourth of a somewhat belated series on Mr. Mill's philosophy generally. The series opened with a promise that has been scarcely fulfilled, but the tone of severity and sometimes of disrespect to Mr. Mill has been sustained up to the present time. Mr. Jevons tells us that he is surprised to find how many who were supposed to have agreed with Mill now admit his inconsistencies:—

> As to this matter of Utilitarianism, a very eminent author, formerly a friend of Mill himself, assures me that the subject is quite threshed out, and implies that there is no need for me to trouble the public any more about it. In fact, it would seem to be allowed within philosophical circles that Mill's works are often wrongheaded and unphilosophical.

The last sentence, we presume, is not to be attributed to the "very eminent author, formerly a friend of Mill himself," but to the essayist and critic; and as such we maintain it is untrue, and wanting in the courtesy due to the memory of Mr. Mill. Wrongheadedness implies a certain moral defectiveness, if not actual waywardness. But surely if there be any portion of Mr. Mill's writings which can be more distinguished than another for a lofty and elevating morality, it is that contained in the small volume against which Mr. Jevons's criticism is directed. It redeemed utilitarianism for ever from the charge of Pig-philosophy, and made the sarcasm, which we find in page 533 of this review, "Mill, at some crisis in his mental history, decided in favour of a genial instead of a logical and scientific ethics." In our opinion he decided in favour of that which was alone possible to him—namely, of a system of ethics which recognised the worth of the moral sentiments, and which aimed at a scientific ground. The latter was impossible for Mill, and for all his contemporaries, except a few younger men whose physiological training had made it possible for them to apprehend and apply the just-dawning doctrine of evolution. It is eminently unfair, therefore, as it seems to us, to play off Mr. Herbert Spencer's scientific ethics against Mr. Mill's utilitarianism. Apart from the spirit of the essay, we quite agree with its conclusions. But we can conceive Mr. Herbert Spencer looking with mild, though reproving, pity on the writer of the last sentence, whose tendency to capital letters would seem to indicate a survival in him of theological tendencies inconsistent with first principles. "Creation is not yet concluded, and there is no one of us who may not become conscious in his heart that he is no Automaton, no mere lump of Protoplasm, but the Creature of a Creator." Professor Max Müller treats Mr. Mill's essay on "Liberty" in a very different spirit. The defect of the author was on the side of the past. He did not see how dependent the individual was on his ancestors. Hence, when contending for individual liberty, his attention was confined to the individual's contemporaries. After defending the intellectual as well as the political freedom of England against the criticisms of some German writers, Professor Max Müller says he agrees with Mill — recognising the dangers of uniformity, but he differs from him as to the source of the uniformity. Mill finds it in the society in which we move. "I," says the Professor, "feel convinced that our real enemies are at our back, and that the heaviest chains which are fastened upon us are those made, not by the present, but by past generations." This introduces a very instructive and interesting account of *heredity*, and of the source of our mental tools—*i.e.*, our speech, letters, symbols of time, wealth, and number. Finally the paper ends in a discussion on education—elementary, scholastic, and academical; a discussion which is full of information as well as of the professor's views. It was delivered as an address before the Birmingham and Midland Institute. "Mr. Gladstone: Two studies suggested by his 'Gleanings of Past Years,'" is the title of the second article in this month's *Contemporary*. The subject is not one to our mind, but at the present time, when political interests chiefly centre in a few politicians, the two studies will doubtless be popular reading. It is another example of several that we have seen of late of the partial blindness, and distorted vision, produced by extreme partisanship. We doubt whether writings of this kind will do much to further just and progressive Government. It is with much greater pleasure that we call attention to an answer to the question, "What is the actual condition of Ireland?" by Edward Stanley Robertson. The answer is a very hopeful one. We are told that the period between 1846-76 were years of continual advance in well-being. This statement is justified by a detailed examination of the farming wage-producing classes, their condition in their homes, their food, the amount of their incomes, the extent of pauperism, the criminal statistics, drinking habits—and finally the land question. M. Lenormant, who recently contributed an article on "The First Sin," writes on "The Deluge; Its Traditions in Ancient Nations." The three races of which the Bible speaks as being descended from Noah have all traditions of the flood so precise and concordant, that M. Lenormant concludes that it is not a myth, but a recollection more or less distinct of a real and terrible event. In another paper he proposes to inquire whether, in the view of the inspired writers, the deluge was really universal.

The Nineteenth Century is this month unusually heavy reading. Its articles are written for the most part by specialists, and addressed to such. Mr. Raikes, chairman of committees in the House of Commons, explains how public business is now conducted, or rather hindered, and how he thinks it should be conducted. Dr. Maclagan answers the question, "Is Typhoid Fever Contagious"? in a very practical and, as far as possible, popular manner. Viscount Middleton writes upon "The Noxious Gases Bill"; Sir Edmund du Cane on "Experiments in Punishment"; the Rev. W. Edwards on "Compulsory Providence," or the necessity of compelling every citizen to insure his life. Among these articles we ought probably to include Sir John Lubbock's "History of Money," but that it is of interest to many others besides bankers and dealers in money. It is a history of money, of banking, and an explanation of some business transactions. The Chinese seem to have been the earliest writers on the subject, and on the use of a currency. In ancient Europe cattle, it is well known, were the usual medium of exchange; but it is not generally known that the physician's "*fee* is the old word *vieh*, which, as we know, in German still retains the sense of cattle." The Chinese seem also to have invented bank notes; it was they also who first made coins round. There is an interesting passage on Hebrew coins; and in the history of money amongst the Western races there are several curious points mentioned. The penny is the most ancient of our coinage. "The figure of Britannia was copied from a coin of Antoninus. The shilling was first struck by Henry VIII. The origin of the word penny is unknown. The pound was originally not a coin, but a weight of silver divided into 240 pennies. The word money is derived from *moneta*, because in Rome coins were first regularly struck in the temple of Juno Moneta, which again was derived from *monere*, to warn. . . Coin is probably from the Latin *cuneus*, a die or stamp. . . The dollar or thaler is short for the Joachims-thaler, or money of the Joachim's valley in Bohemia, where these coins were first struck in the sixteenth century." A short sketch is given of English legislation in reference to usury, and a good defence made of the use of interest. The earliest real bank was that of Barcelona in 1401; but early English bankers were all goldsmiths. In the examples given in this article our old friend "Jingling Geordie"—George Heriot—is not mentioned, but he naturally occurs to the unprofessional reader. Two or three historical references to banking in London are worth preserving:—

> The first "run" on record took place when the Dutch fleet sailed up the Thames, burned Chatham, and destroyed Sheerness. In early days our bankers and merchants used to deposit their superfluous cash in the Tower of London for safe keeping. Charles the First seized the money there, amounting to 120,000*l.* A still more serious misfortune befell our predecessors, however, in 1672, when the Exchequer was closed by Charles the Second, at the instance of Lord Ashley and Sir Thomas Clifford, and when the amount seized was no less than 1,328,000*l.*

Mr. Ralston tells a great many stories of the Cinderella type, and proves that the slipper ought not to be of glass but fur. Many will read his stories without finding much interest in their narrator's philosophy of them. "The Spoiled Child of Europe," by Mr. Hanbury, M.P., is an interesting account of Greece, with a discussion as to what is to become of the south-eastern corner of Europe; for, as he says, "that the days of the Turk will be few in Europe it scarcely needs a prophet to foretell." Who shall succeed him is the question that presses.

The *Fortnightly Review* contains no article of striking interest on political or social matters, such as so often is to be found in it. A captain in the 17th Uhlans gives us his opinion of the British Army, which is not flattering to the great English nation. Mr. Hamilton Lang describes the condition of Bosnia under the Austrians. "An Indo-Mediterranean Railway: Fiction and Fact," is by Wilfrid S. Blunt, and completes that class of articles. Of the others the most notable and most deserving of prominence is a criticism by Mr. Symonds on Arnold's "Wordsworth." It is not often that so much talent is brought into immediate conjunction. Matthew Arnold on "Wordsworth" is a literary luxury but seldom enjoyed, and, now that Mr. Symonds reviews both, the luxury is doubled. He is one of the best of our writers on poetry and art. He does not merely repeat what Mr. Arnold has said; he reviews it in the best sense of that word. He discusses, for example, that fine saying, "Poetry is at bottom a criticism of life"—and finally agrees with it, and shows that it is a sound and valuable generalisation. Again, he strengthens Mr. Arnold's protest against the elevation of form and style over thought and matter; the passage will bear quotation—

> From time to time critics arise who attempt to persuade us that it does not so much matter what a poet says as how he says it, and that the highest poetical achievements are those which combine a certain vagueness of meaning with sensuous melody and colour of verbal composition. Yet, if one thing is proved with certainty by the whole history of literature to our time, it is that the self-preservative instinct of humanity rejects such art as does not contribute to its intellectual nutrition and moral sustenance. It cannot afford to continue long in contact with ideas that run counter to the principles of its own progress. It cannot bestow more than passing notice upon trifles, however exquisitely finished. Poetry will not, indeed, live without style or its equivalent. But style alone will never confer enduring and cosmopolitan fame upon a poet. He must have placed himself in accord with the permanent emotions, the conservative forces of the race; he must have uttered what contributes to the building up of vital structure in the social organism, in order to gain more than a temporary or partial hearing. Though style is an indispensable condition of success in poetry, it is by matter, and not by form, that a poet has to take his final rank.

Respecting Wordsworth's work the estimate of the two critics is almost the same. But there is a hesitation on the part of Mr. Symonds against ranking Wordsworth above or with his poetic predecessors. He says:

> There is some occult fascination in the game of marking competitors for glory, and publishing class-lists of poets, artists, and other eminent persons. . . . Mr. Arnold has undoubtedly given excellent reasons for the place he assigns to Wordsworth. . . . Why undertake the task of proving him the greatest? Parnassus is a sort of heaven, and we know what answer was given to the sons of Zebedee.

We have not space to quote this passage fully. Indeed, we must conclude with the recommendation that our readers should turn to the article itself. If we were to transcribe all the passages which we have noted as deserving of attention we should leave little of the original to be read.

The Henry Foster Burder scholarship, of 30*l.* per annum, tenable for three years, has been awarded to Mr. Henry Ward Price, senior student of New College, London.

Mr. H. C. Pinsent, fourth wrangler in 1878, and formerly of Amersham Hall School, was last week elected to a fellowship at St. John's College, Cambridge.

The well-known hotel and hydropathic establishment called "Longton Hall," West Hill, Sydenham, has been purchased by a limited company, and its accommodation is to be greatly extended as a residential hotel. The company are issuing 2,000 shares of 5*l.* each, on the conditions set forth in the advertisement in another column.

The Sacred Harmonic Society announces that Exeter Hall will not be available for music purposes after October, 1880, and has consequently announced a final series of concerts during the coming season.

Messrs. Griffith and Farran intend to begin with the new year the publication of a new penny weekly serial entitled "The Union Jack; Tales for British Boys," edited by the popular writer, W. H. G. Kingston. The venture will have the distinctive character of being devoted entirely to the publication of serial tales.

The will of Mr. Carlyle's brother, Dr. John Aitken Carlyle, of the Hill, Dumfries, recorded in the Commissariat of Dumfriesshire, shows that the property left by the deceased amounts to 25,633*l.*

Mr. Thomas Hardy is writing a new serial story entitled "The Trumpet-Major," which will begin in *Good Words* for January next, and be continued through the year. The story will be illustrated by Mr. John Collier.

DISESTABLISHMENT OF THE SCOTTISH CHURCH.

ANNUAL SCOTTISH CONFERENCE OF THE LIBERATION SOCIETY.

In accordance with the constitution of the Scottish Council of the Liberation Society, the annual conference of the Society's friends in Scotland was held on Wednesday last, in the Religious Institution Rooms at Glasgow. Representative members of the Society from various parts of Scotland were present, and Mr. Carvell Williams and Mr. Alfred Illingworth attended as a deputation from the London executive committee.

Mr. J. Dick Peddie, chairman of the council, presided, and the proceedings commenced with the reading of letters from gentlemen unable to attend; one from Mr. M'Laren, M.P., of a very interesting character, being among the number.

Mr. Tait, the secretary, then presented the report of the council, which described the recent action of the various ecclesiastical bodies in Scotland with regard to disestablishment, Parliamentary proceedings, the results of the several bye-elections, and the action of the council with reference to local matters. It was stated that the special committee appointed to prepare a draft scheme for the disestablishment and disendowment of the Church of Scotland had made considerable progress, and at a fitting time would make public the result of their deliberations. The report then described the growth of opinion in Scotland in favour of disestablishment, and closed with the following passage:—"In the face of facts like these the pressing duty of the friends of the Society in Scotland is surely clear. The country will shortly be appealed to to return representatives to Parliament, and on the response may largely depend the legislation of the next few years. The leaders of the Liberal party, who are now seeking to return to power, have stated their willingness to give effect to the wishes of the Scottish people in the matter of disestablishment. Are they to be silent at the very time prescribed by the Constitution for them to speak authoritatively, and with practical effect? Can any reason for silence be assigned now which may not be repeated, in an altered form, at the general election to follow, as well as at that which is about to take place? Is silence necessary for the sake of the Liberal party or of the country, and do not the interests of the latter imperatively require that the conviction, and the feeling, which exists in connection with this subject, should find expression on electoral platforms, and at the polls? Let those who desire to secure a great Liberal victory in Scotland be assured that it will not be won by the suppression or the evasion of important truths, or by holding in temporary abeyance objects too precious to be sacrified to party exigencies, and too pressing to admit of indefinite delay. The Society's supporters have been looking forward to the dissolution of the present Parliament as affording a legitimate means of testing the opinion of Scotland on one of the greatest questions which can be submitted for its decision, and whatever may be the issue it is desirable that the appeal should be made without faltering, and with calm preparedness for the result."

The Chairman then moved the following resolution:—

That the report be adopted, and printed for circulation; that the conference express satisfaction with the work done by the executive committee during the past year, and with the progress of the movement in favour of disestablishment and disendowment; and earnestly call on all friends of religious equality to aid the Liberation Society in its efforts to secure, without delay, the disestablishment and disendowment of the Established Church of Scotland.

After referring to the severe loss the council had sustained by the death of Mr. George Pearson, the treasurer, he said that the absorption of public nterest in the foreign entanglements in which the country had lately been involved had led to fewer meetings being held, and had otherwise interfered with their work. (Hear, hear.) Their duty to-day was to consider what was the position they were to take up when the election, which could not be long delayed, came upon them. Until this moment they had all regarded the coming election as a time when their cause should make progress in the country. (Hear, hear.) They were ready for it; their organisation was complete; public opinion had certainly been matured on the subject; they had been invited by the leaders of the Liberal party to express their opinions on it, and, just while they were waiting to do so at the coming election, they found themselves asked on all hands to keep their principles and their opinions in abeyance; and they were told that it would be disloyal to raise any matter on which there was not a general concurrence of opinion in the Liberal party. Nay, it appeared that they were to forego even the advocacy of their cause, and that from fear that some weak-kneed Liberals, who were opposed to disestablishment, might apprehend that the question had been taken up by the party and drive them among the supporters of Conservative candidates. He thought they should give an emphatic denial to all this. (Applause.) Holding as they did that not only the social and political welfare of the country was concerned in this question, but that its religious wellbeing was also involved, they could not be silent on it. The appeal was made that this should not be made a test question at elections. They had never proposed that they should not vote for any candidate who was not in favour of disestablishment. They were strong Liberals, as well as disestablishers; they had never sought to force their question at the expense of other Liberal measures; yet he was rather inclined to think that their fault of late had rather been to observe this self-denying principle too much. (Applause.) They were advised—and even by some friends of religious equality—not to raise the question at the elections at all, but be silent on the question at electoral meetings, although they might advocate it out of doors. They could only listen to such advice if it could be shown that their raising their question in the ordinary way would do injury to some cause more important still. (Applause.) What was the cause that was urged? It was to get the present Government out of office, and to effect that union was absolutely necessary. Well, he had such a strong feeling of the incubus under which the country was suffering from this Tory Government that he should be quite ready to sink this cause in the meantime, if that were necessary to secure the defeat of the Tories, and if their doing so would be followed by important consequences. But he did not think it necessary—(Hear, hear)—and, moreover, he doubted if this policy were calculated to produce that end. If they did adopt it, such evil consequences would follow as would more than counterbalance any good results. The only way to secure the triumph of Liberalism was by exciting the enthusiasm of the Liberal party, and they could never do that if they had merely a negative policy. Their enthusiasm would only be raised by the leaders taking up a decided Liberal policy, and in a manly way appealing to the country on that policy. (Hear, hear.) Their present policy tended to evil results; the first of which was this, that no question would be raised at the election at all except the question of the foreign policy of the Government. Another evil would be that all men holding earnest convictions must give way to men who had really no convictions at all—(applause)—men who regarded the return of their party as the end itself, and not as a means to a great public good. The result of all this would be that undue influence would be given to the backward and negative men; to bring into power a Government which would have no defined policy at all; that Government would probably remain in power for five or six years, and so, during that long time, every great question would be postponed, and at the end they would be no further advanced than they were now, because the incessant delays would damp the enthusiasm of even their own friends. (Applause.) What was wanted was Liberal union, but the proper way to promote it was openly to recognise the differences of opinion, the very existence of which it was the glory of the Liberal party to recognise. Why attempt to hide it? The proper way out of the present difficulty was this, that minorities should loyally give way to majorities; that if in any burgh those in favour of disestablishment were found in the minority they should unite heartily with the majority, but that if it were shown that the disestablishers were in the majority the others should with equal readiness give way. (Applause.) If that were done the ends of justice would be served, union would be secured, and the party would go to the country with zeal and strong claims to support. (Applause.)

The Rev. Mr. Jarvie, of Kelso, seconded the motion. He said this question of disestablishment affected the social and religious aspects of their relations to one another, and it affected the relationship of ministers one to another. This question of State recognition was a great obstacle to the carrying of the Gospel in its simplicity, its fervour, and its power to the masses of our own unchristianised population, and of the heathen also. The Church of Scotland herself would accomplish a great deliverance by means of disestablishment, and through her deliverance all branches of the Christian Church would be quickened, enlarged, and made increasingly useful. (Applause.)

The resolution was then unanimously carried.

The Rev. James Wilson, of Dundee, moved the second resolution:—

That the disestablishment and disendowment of the Established Church of Scotland, obviously demanded on the ground of justice, is made more urgent by the aggressive attitude of its leaders towards other churches, and their avowed alliance with politicians who, on both sides of the Border, resist demands for redress of ecclesiastical grievances; as also by the repeated attempts, originated or supported by the Establishment, to promote measures in Parliament and elsewhere inconsistent with the great principle of religious equality.

After describing what he believed would be the good results of disestablishment, he said they were all acquainted with some of the utterances of leaders such as Dr. Phin, Principal Tulloch, Dr. Story, and others, and those utterances had been decidedly hostile to other churches. But besides what they had said, there were the measures which had been originated by leaders of the Established Church. One of these was referred to in the report as follows:—"Apparently with the cognisance, if not with the active co-operation, of leaders of the Established Church, Sir Alexander Gordon, M.P., introduced into Parliament a bill the professed object of which was 'to facilitate the reunion with the Established Church of other Presbyterian Churches in Scotland,' and the latent object of which was obviously to realise Dr. Phin's earnest desire to get back 'their brethren in the Highlands.'" He believed that so long as the Establishment continued, efforts of this kind would be made. He knew what the great object of the Patronage Bill was, and how that was originated with the knowledge, if not with the consent, of the leaders of the Established Church, and the object of that bill was evidently to weaken, if not to destroy, the Free Church altogether. On that ground also—the ground of the hostile attitude that many of the leaders of the Established Church were now assuming—he thought they should do everything in their power to bring the Establishment to an end. (Applause.)

Mr. William Flint, Ayr, seconded the resolution. He said that he had witnessed many cases of the hostility of the Established Church to other churches, especially in connection with the origination of missions. It was quite evident that the Established Churches of England and Scotland were at one in their determination to uphold the two institutions. The question should be kept prominently before the public, and the people educated on the subject. (Applause.)

The resolution was then also carried unanimously.

Ex-Bailie Hunter, Innellan, moved what was the most important resolution of the day, which was as follows:—

That, without attempting to prescribe a uniform course of action in regard to the choice or the support of candidates, this conference is of opinion that the utmost efforts should be made to secure candidates favourable to the early disestablishment of the Church of Scotland; and is further of opinion that advantage should be taken of the imminence of a general election everywhere to press the subject upon the notice of candidates and of the electoral body.

After urging increased effort to instruct and stimulate the people, he said that this resolution did not attempt to prescribe a uniform course of action in regard to the choice or support of candidates at the present time. As regarded that choice there was really little to do. The political board was all but filled up, and in some instances, more than filled. (Hear, hear.) But questions would arise whether a candidate who did not fully understand the question, or was not very anxious to have the question placed in front of a Liberal programme, should be pushed aside, and a course pursued that would result in the return of a Conservative. It should be their duty to tell Mr. Adam, and all who thought with him, that constituencies would not longer brook being ruled over by mere Whiglings—(Hear, hear)—and those who were averse in any way to clip the wings of the Kirk, that the time had now come for letting Lord Hartington and his followers know that Scotland not only wished, but demanded, that her people should stand as equal before the law in matters concerning their religion. Wherever it was possible, let their support be given to thorough disestablishers. They could not have too many such; but cases had arisen, and would arise, where candidates saw men as trees walking, and who had a desire for more light, or, as in the case of others, who were almost, but not altogether, disestablished. There was hope for such men, and the tendencies of the age were all in favour of their thorough conversion. Such men, when they could get better, should be used to keep out a Tory. Let them in every prudent way press this subject on the attention of candidates and the electoral body, and, besides, let them do all in their power to prevent disunion in the Liberal ranks, such as they saw existing in certain burghs at the present moment. (Applause.)

Mr. John Pullar, of Bridge of Allan, seconded the resolution. He thought there was only one opinion among them, and that was that the Establishment was an immense political advantage to the party opponents, the Tories. (Hear, hear.) The Church question was a nuisance in the ranks of the Liberal party, and the only way out of the difficulty was to get rid of the Establishment—to remove it from the category of political institutions. But the Liberal party was placed in a dilemma by the directions, on the one hand, of Lord Hartington, who had spoken on the question like a sensible and honest man as he was—(applause)—and by the advice of his subordinates on the other. Some of these seemed to be frightened out of their senses that the very word disestablishment should be mentioned in Liberal circles. They told the electors to sink their differences, to turn out the Tories and get in the Liberals. He supposed they were all agreed about getting in the Liberals—(applause)—but they had already sunk their differences on this question time after time. This could not go on for ever, and sooner or later they must make a stand for something like fair play. (Applause.) It was generally a good rule that the minority should give way to the majority, but he thought that in a great many cases in Scotland a small and noisy minority had overriden the majority. (Hear, hear.) Should there not be reciprocity? Meantime, if they were to sink their differences, they ought to make it quite clear what those differences were, and why they consented to sink them. They consented to sink them under protest, and for the present only, and, whether a Liberal Government got into power sooner or later, they must try to maintain something like honesty and good faith among the members of the Liberal party. They were not going to elect even a Liberal Government under false pretences. They would elect such an one in order to obtain Liberal measures, and one of the greatest and the most important of these measures was undoubtedly the entire abolition of ecclesiastical monopoly throughout the British Empire—(applause)—and they should never rest satisfied until this had been accomplished.

(Renewed applause.) This disestablishment question would bear discussion, and the more fully it was discussed the better. He did not see at all what was to be gained by the tactics suggested of putting aside principle as a matter of policy. Any sane man in the kingdom must see that disestablishment was as certain as any future event—say the coming of 1880. (Applause.) They did not intend to fix the Liberal leaders down to any date. They were willing to leave that, but the opportunity might occur at any time, and sometimes circumstances arose that forced Governments to take up questions and deal with them before anybody expected. Was it likely that Liberal Churchmen would desert the Liberal party when the question really became a test? He for one would not believe they would. They knew that it must be dealt with, and he was sure they would not desert their party. (Applause.) What they had a right to ask, nay, to insist upon getting from Liberal candidates at the next election, was the promise of, if not a positive position on the disestablishment question, at least a neutral one; they should see that, if Liberal candidates were not for them, they were not against them. (Applause.)

Mr. CARVELL WILLIAMS then addressed the conference. After referring to what had occurred since the passing of the Patronage Act, to Lord Hartington's visit to Scotland, and to the recent bye elections, he said that a uniform policy had been pursued by the advocates of disestablishment. It had been a successful policy. Why should it not be persisted in? He put that question not so much from what had been said by Mr. Adam and gentlemen in his position, but because it could not be concealed that the views advocated by Mr. Adam and others had had an unfortunate influence on some in their own ranks. They saw it even in one of the letters which had been read to them at the opening of the conference. There was no truer friend of the cause than the writer of that letter, yet he told them that in the city in which he lived, and where he was a very earnest worker for disestablishment, the profound conviction of earnest Liberals was that every other question must stand aside till we were free of the present Government, and that had made them think it injudicious to divert attention to any other issue, however important. He (Mr. Williams) regarded that as an unfortunate error of judgment on the part of their friends, and he should regard it as a calamitous event if that feeling should generally prevail, and the advice be adopted, that the question of disestablishment should for a time be almost entirely shelved. (Applause.) Why should it be? Would it embarrass Mr. Gladstone? He could imagine that if Mr. Gladstone had become a candidate for a Scotch constituency some years ago the Liberals of Midlothian, and of Scotland generally, would have been in a very great dilemma indeed in regard to this question of disestablishment. But they had Mr. Gladstone with them in this matter. (Applause.) Was it necessary to adopt the policy of silence in order to get rid of the present Government? Surely, after all that the Liberal leaders had done in the way of cannonading the foreign policy of the Government, the Liberationists might be allowed to fire a few shots on their own account. It would be unfortunate for the Liberal party, as a whole, if an important section of that party held its peace in regard to what they believed to be one of the greatest questions of the time, and a question in regard to which it would be utterly impossible to keep silence for a long period. It would be unfortunate for Liberal members also; for the impression would be that, as nothing was said about disestablishment at the general election, nobody cared for it; and advantage would be taken of their silence to plead that Scotchmen were not so much interested in it as had been imagined. Mr. Lowe in his recent trenchant speech described the Tories as being a party without principles. He was not sure that there were not a good many Liberals to whom something of the same severe character might be said. (Applause.) At any rate, he hoped that the Liberal party would have more than these two articles in its creed:—"I believe in the ejection of the Beaconsfield Ministry, and I believe in the restoration of the Liberal party to power." What was the Liberal party to do when the present Government was out of office? Was it to devote its whole attention to the question of foreign policy? What was to be its future? Was it to neglect domestic questions, as they charged the Tory Government with neglecting them; or was it going to deal with them in the dark? The last election not only disheartened, but practically paralysed the bulk of the Liberal party. The only section that seemed to have life left in it was the Liberationist section. They regarded that moment of depression and disaster as their opportunity. They saw that Liberalism had nothing to put before the country; they thought they had something, and they laboured with all their might, and with great success, to implant their principles in the public mind, so that when the Liberals once more came into power they should add disestablishment to their programme, and should find an enlightened public ready to give effect to the decisions of the leaders. The Liberal leaders had not all this time been doing corresponding work, and in that he held that they had been remiss. (Hear, hear.) The Liberationists knew their own minds, had a clear and definite policy, and had brought many of their fellow-countrymen to their own side. Well, were they, with their strong convictions and clear ideas of duty, to forego all the advantages they had secured in order that mere Liberals might, to quote a phrase used at the recent Liberal conference in Glasgow, "worship at the great catholic shrine of Liberalism"? (Applause and laughter.) Why, he held that their principles lay at the core of Liberalism—that they were not only Liberals, but the best of all Liberals—extreme because they went the full length of their principles, and had the courage to declare and stand by them. (Applause.) Some of those devotees at the "great catholic shrine of Liberalism" had proved to be very weak devotees, and one good result of the election of staunch disestablishment men would be that they would serve the country not merely as disestablishment men, but as sound, staunch Liberals—such Liberals as would never prove a source of weakness to a Liberal Government. (Applause.) The Liberal leaders would be guilty of shortsightedness if they discouraged the most earnest section of their followers. Let them look at the forces against which Liberals had to contend at the present day—the farmers, the publicans, and the parsons. It would seem indeed as if a succession of bad harvests might seduce the farmers from their allegiance to the Tories, and before long we might see their weight thrown to a large extent into the Liberal scale. With regard to the publicans they were, he thought, losing some of their political power; but who was it who could take the sting out of the parsons, or diminish their political influence, but the disestablishers? (Applause.) The clergy in England and Scotland were fast turning their churches into political camps. They stood up for what they regarded as their true friends, and he did not think they were mistaken in supposing that Toryism was the best friend of State Churchism. Now, this great force would never be shattered until disestablishment had taken place, and then the clergy would be seen taking their proper places, and acting in accordance with their true political convictions. The Liberationists had been appealed to before, and would be again, to be mutually tolerant and forbearing, and to sacrifice everything for the sake of union. Well, but tolerance and forbearance implied something like giving and taking, and they had to complain that all the tolerance and forbearance were expected from their side. In how many cases in Scotland and England was there electoral division because of the unwise pertinacity of the Liberationists? He did not know one. (Applause.) But now they were asked, not only to abstain from putting forward candidates, but actually it was sought to clap a muzzle on their mouths. That was perfectly unreasonable, and they would be faithless to their convictions and to the best interests of their country and party, if they were to adopt that course. They were ready to admit that the Liberal Government, when it came into office, would have an enormous amount of difficult work to do in undoing what their predecessors had done; but what they claimed was that this question of disestablishment should be in the programme, as one not to be shelved for an indefinite period, but one which the party must deal with at the earliest practicable period. (Applause.) Was there anything unreasonable or fanatical in that? They were content to wait, but they could not be silent. They had for years been spreading their principles among the people; they had won great victories by these weapons, and they did not mean to abandon them now, but to wield them with all the power they possessed until they accomplished their final victory, and until England and Scotland could rejoice in the fact that these Establishments had fallen, and that they were in the enjoyment of perfect religious equality. (Loud cheers.)

Mr. ILLINGWORTH, of Bradford, was the next speaker. After referring to the power which English Liberationists now possessed, and which would be placed at the disposal of the friends of disestablishment in Scotland, he said it could not be denied that the time at which the conference was convened was critical for the country, and it had an additional importance in Scotland from the present position of the question of disestablishment. They were asked to consider principally, if not exclusively, what were called the interests of the Liberal party, and told that their only object ought to be the termination of the present Government, and the creation of a Parliament at whose head should be a Liberal Government. It was not necessary that they should make any further declaration of their loyalty to the Liberal party, and he thought they were a little too free of their professions of loyalty, and sometimes advantage was taken of their candour. It seemed to him that, as far as Scotland was concerned, they had to ask two questions. The first was this—If an appeal were made to the country, and all who had the franchise in the burghs, and all in the counties who, if they lived in the burghs, would have the franchise, although they had not it now, and the question were put, Are you favourable to the maintenance of a privileged sect in your midst; do you not rather think the earliest opportunity should be taken for its termination?—he believed that two-thirds of Scotland would answer, "Certainly we do." (Applause.) Then there was the question of expediency, and it would be—Do you regard the present as a fitting time to press for the solution of the present difficulty as far as Scotland is concerned? What was the position of the Kirk at this moment? Their statesmen had been going upon the exhaustive principle of trying to save the Church of Scotland, and to maintain it in its present anomalous position. But he thought their course was comparatively clear. If in England the great majority of the Liberal party were indifferent to the success of their movement, or if the leaders were actively hostile, they might find embarrassment in pressing forward this question at the coming election; but he held that every circumstance was favourable, and all that was required was that they should be sufficiently courageous not to shirk the question, and the difficulties, like mist, would vanish before their determination. (Hear, hear.) There came a period in every agitation when a stand had to be made, and he had a firm conviction that their only interest was to declare that this question, so far as Scotland was concerned, must be made one of the most prominent on the hustings and in the consideration of the candidates, and if so that they would succeed in sending to the House of Commons a large majority favourable to disestablishment. (Applause.) Reference had been made to Mr. Gladstone—(applause)—and it was their good fortune to rob England of the most honest of her statesmen, and one of the most enlightened of their politicians. He believed the conviction had been carried to Mr. Gladstone's mind that there must be religious equality, not only for Ireland but for Scotland, for the whole kingdom. They had in him one of the staunchest friends, who hardly stood second to Mr. Bright in this matter. He thought, too, that Lord Hartington had won for himself the character of an honest statesman, and that he was a prudent statesman. As leader of the House of Commons, he would not have done right to have gone one step further in regard to this question than he did. He invited the country to avow its opinion at the right time, and not to throw the responsibility on the leaders, when they had not taken the trouble to state their views in a constitutional manner. He thought Scotland was to be congratulated on the advantage which his utterance had given to the cause of disestablishment. (Applause.) It was impossible for them in England to do anything more than follow the Liberationists in Scotland, when they had resolutely taken the lead. Though they sent three-fourths of the Scotch members pledged to disestablishment, they would still have only a small minority in the House of Commons, and it was absolutely necessary that they should show by their interest in this question such devotion to the cause as would carry conviction to the minds of English politicians, and lead them to the conclusion that it would be their duty to support the disestablishment movement in Scotland. He instanced the necessity for educating English politicians on the question by selecting the case of the colleague who had recently been chosen for Lord Hartington in North-East Lancashire (Mr. Grafton.) They were told that if they did press this disestablishment question it would do injury to the Liberal party. They did not believe anything of the kind. They offered to their friends this consideration, that, if they got a candidate favourable to disestablishment, they might have the greatest confidence in his general political judgment and integrity. On other Liberal questions they would find that the man who was committed and pronounced upon the principle of religious equality was the safest and soundest representative a constituency could have. But they were reminded that if there was to be union there must be reciprocity in the Liberal party. In regard to Scottish disestablishment, they hold it to be in the near future a pressing question, and they asked moderate Liberals to do as they always had done—namely, to accept the will and determination of the majority, and loyally to go with their party, not only for the sake of the Established Church in Scotland, but for the sake of Protestant truth throughout the world. He believed it was of the highest importance that they press the question of religious equality forward, and that they would score an important advance at the next election if only Scotchmen were true to their principles; and, if they were pronounced, he believed they might promise, without faltering or hesitation, that English Voluntaries and English Liberals all along the line would be ready to do for Scotland that which was done for Ireland ten years ago. (Applause.)

Dr. CAMERON, M.P., said he had been highly gratified by the sturdy, honest earnestness which had marked the speeches. (Applause.) He was in favour of compromise, provided it was of the proper kind. As long as the Tories remained in power there was not the smallest hope of anything being done for disestablishment; but when the Liberals were once in office it was only a question of time. He was not one of those who imagined that it would strengthen the chances of the Liberal party to stifle or suppress feelings on great burning questions. There appeared to be a superstition getting abroad that this was not a free country: that we were being governed by statesmen. He always thought it to be a fundamental article in their creed that it was the country which governed the statesmen, and not the statesmen the country. They certainly gave the statesmen their mandates once in four or five years, and no statesman would go further than he knew the people would support him. They had three classes of candidates in the country presenting themselves before Scotch constituencies, so far as the disestablishment question was concerned. There was the candidate who was in favour of disestablishment; there was the candidate altogether opposed to disestablishment, and there was a third who said he was willing when the time came, and when the leader of the party undertook the movement, to join with and support him. Lord Hartington did not naturally care very much for the Scottish Church. He did not understand it. He was quite willing to take their expression

of opinion, as they gave it in the style of the members that they returned. (Hear, hear.) Well, they had Lord Hartington asking them for guidance on the one hand, and these men appealing to Lord Hartington on the other. He thought that their only hope was in the Liberal party, and by convincing that party that they were in earnest. The party knew they were loyal to Liberal principles, but they must show the party that they were in earnest on this point. In a general election, in constituencies where they knew they were in a majority, they should insist on giving expression to their convictions; when in the minority, they would loyally sink the point and unite with the others. (Hear, hear.) It was all very well to go on postponing, but general elections did not happen every day. If they postponed this question for this election, they might not have another election for five or six years. Above all, they should remember. "Who would be free himself must strike the blow." (Applause.)

Mr. R. T. MIDDLETON, of Glasgow, thought that in the coming struggle they should, where there was a majority in favour of their principles, insist upon the minority giving way. (Hear, hear.) He was pleased to hear one speaker say that his experience of Liberal Churchmen was that when the case was really put strongly before them they would withdraw their opposition. His own experience had been quite the reverse. (Hear, hear). It was, however, quite apparent that the Liberals in the Church of Scotland were comparatively few, and that they need not trust to them very much. (Applause.) Some time ago Mr. Tait, their secretary, sent him a statement of the position of the Liberal members for Scotland on this question. At that time there were forty Liberal members for Scotland, and he divided them very much as Dr. Cameron had done. The result was, decidedly in favour of disestablishment, seventeen; constituencies who had extracted from their representatives pledges more or less distinctly to support disestablishment, eight; others who would act with the party if it were becoming a party question, thirteen; and lastly, decidedly opposed to disestablishment, three. (Applause.) He thought that this was a very clear indication of the feeling in favour of disestablishment in Scotland. They could very easily convert into decidedly in favour of disestablishment the eight who had been put through the process of extraction—(laughter and applause)—and the others could also be influenced in every legitimate way possible.

The Rev. Dr. HUTTON, of Paisley, was the next speaker. He said: I am glad to hear the bolder notes of this meeting. (Hear, hear.) We are here to-day to urge the cause of disestablishment. This is our bond of union. We are, doubtless, all Liberals, but we are disestablishers. The importance of this cause we cannot cease to maintain. The more we are asked to suppress it the more determinedly should we urge its claims. (Hear, hear.) These stand in the way of nothing else—there is no reason why they should not be advocated in harmony with every just cause. The proper relations of civil power to religion is not a secondary question, and it is not in a stage of discussion that warrants its being subordinated at the will either of enemies or ambiguous friends. We cannot place this cause at the mercy of party or of its officials. We must have guarantees, electoral guarantees, that, as it passes into the hands of a new Parliament, or a new Government, it shall be treated with friendliness and fairness. This can only be by putting men into Parliament who will see that this be done, who will be a moral check to leaders going wrong and a stimulus to those going right. Our responsibility is great. The greatness of the cause makes it so. Our numerical strength makes it so. We cannot, we dare not, forget that we are a host; the main body of the host of progress. The party men cannot ignore; they cannot defy us. They can only try to win, or coax, or divide us, or to cry up, or cry down, these or those of us, as it serves their turn. Let us stand together for disestablishment; all the efforts of tacticians will be in vain to move without us. We may have what guarantee we will, if we are true to ourselves—and nothing else shall go wrong. Foreign policy, finance, land questions, county franchise, county government, and all other etceteras now being piled up as Liberal questions, will not be injured by disestablishment men being put into Parliament. The country will not go to ruin if disestablishment gets justice at elections. Let us do justice to our cause, our numbers, and our united power. (Hear, hear.) The question of disestablishment had never a better position or prospects. But we need to beware of dangers ahead and around. There is a danger of distraction from present cries and the excitement of approaching elections. At such a time, and not less now than on former occasions, there is generated a gregarious and almost irrational passion. The blood is heated. The feeling which makes boys hurrah on the playground, or when a game is coming off, or when "our side" is doing something, asserts itself. The excitement of contest, apart from the issues at stake, lays hold of men. When it is over, and it is asked

> Now tell us about the war,
> And what they killed each other for?

it may go hard with some to tell. All they know is that it "was a glorious victory." Now, that may serve some combatants, but it will not do for us to go blindly into the battle, or merely with the instinct of old war-horses. This is at bottom the very Jingoism we profess to condemn. But we have party men and organs whipping up this simple irrational feeling. Let not us be its victims. Let us keep our heads clear. Let us see disestablishment fairly treated, rightly placed, not whirled away out of our hands in a cloud of dust by leaders. (Applause.) There has been a well-cultivated cry of Liberal unity. We are told, in accents varying from solemn and severe to tearful, that Liberal unity must not be imperilled. But this is the cry to the wrong men. Let the cry be addressed to those whom it concerns. We have ever been the last to divide Liberal counsels. This is not our weak point. It is the other way. We are too easily prevailed upon to efface and sacrifice ourselves—to forgive and forget. We are too easily soft-sawdered. (A laugh.) We are too easily frightened at the cry of wolf; and they know this well who practise upon us. They think they can count on us at a pinch. But they think it well to make it seem that we are the difficulty. This diverts attention from the real authors whom they wish to screen, and secure a select company of Kirk Whigs and Moderate Liberals who hate us worse than any Tories. There is nothing easier than to secure Scottish Liberal unity at any rate. It only needs that those who would lead should respect the wishes of the main body. They study too much the tail of the political animal. They ride with their face to that. Now, we must refuse to be treated as if we had no other or higher claims than residuary Whigs and Liberal pretenders at the extreme rear. Yet this is what is done, and because some of those dislike disestablishment we are to be silenced, and the cause sacrificed at elections, and in the Parliament and Government of the unknown future. Other questions may be, and are, freely handled and professed as part of the policy—lately got up, indeed, and not quite definite now—but disestablishment must not be confessed, or professed, by any responsible person, and should be shelved wherever possible. This is not all. Those who assume to manage Liberalism in Scotland, and not less in England, have not only striven to commit the party at large to such a policy in regard to disestablishment: they have, there is every reason to believe, come to an understanding with the Kirk, in the persons of some of the leaders who are conveniently Liberal. They have practically thrown us over, and they wait to see if we will bear it. They intend to have our votes, but to sink our question. Every effort has been made by these managers to prevent candidates prepared to advocate disestablishment being brought forward, and a species of dictation, such as a former generation would have resented, has been employed to secure the seats of safe tools of the party whip, and the filling up of vacancies with similar echoes and dittoes. We are asked to put out the Tories. This is said to be the sum of all duty, and we are pleasantly asked to sacrifice disestablishment for a time to this. I hold that there is no need to sacrifice any interest to this object. (Hear, hear.) We can carry in our minds both foreign policy and disestablishment. A statesman who cannot do this can do nothing to the present purpose. Politicians who can give whole lists of questions needing attention can easily add disestablishment to them. If they do not, there is a suspicious cause for it. Why should this be ostracised? Why should this be treated as the stepchild of the family? We will put out the Tories in good time, but that is not an end in itself. It is a means to an end, and we cannot sacrifice the end, which is just and righteous government all round, and this cannot be in Scotland or in England while a section of the religious public, or a section of the people, in the name of religion tramples on conscience and monopolises the common right and property of citizens. We must have justice at home as well as abroad and in Ireland. We can't allow two parties, by a collusive putting forward of foreign policy—the Tories putting it forward for the last three years, and the Liberals putting it forward as an election cry—to juggle us out of the settlement of old domestic grievances. There has been quite enough of this in our past history, and we want a Liberalism that shall not be one-sided, but rounded and complete, with more to speak of than Berlin treaties, and scientific frontiers, and the Toryism of heavy budgets, and shall speak also of the Toryism of ecclesiastical monopolies and Established Churches. Put out the Tories. Yes; we want to know how to put them out. Any stick will do to beat a dog, it is said. But that depends upon the dog and the stick. We need a living Liberalism, with fibre and sap of principle in it, to do this work. The Tory Government is not without strength in the country as well as in Parliament. Let us not deceive ourselves. It has touched several feelings of human nature and of John Bullism, and of a not irrational aversion to Russian policy. Fiddling on the one string of criticism will not do. We must have more than a criticism of foreign affairs, often hypothetical, hypercritical, and wise after the event. We must broaden our indictment as Liberals, and leave the Tories high and dry, as the upholders of the worst abuse of civilisation—the monstrous mockeries of religion and justice shown in connection with our twin State-Churches. The Liberals will not go to the coming elections with the moral strength they need if they go humming and hawing about disestablishment in Scotland and in English churchyards. If they have not learned that A B C they had better go and do it. (Hear, hear.) When I am asked to trust disestablishment to the tender mercies of such, to the chapter of accidents, I distinctly refuse. I say, for my part, we must have guarantees. (Hear, hear.) Those who ask this of us are not an organised power; they are miscellaneous ex-leaders, who unhorsed themselves and shivered their party in 1874 without a cause, trusting to the same policy as now—a policy of whips who can count a little, but can neither weigh nor measure moral forces at work. (Applause.) They are the men who for six years have advanced as little as ever men did on the Opposition bench in a similar period. They talk to us hypothetically of the will of Scotland, when that will is clear. They handicap their own friends by their holding off from a cause which Tories assail with vehemence. Tories and such Liberals may, as they did before in the reaction that preceded 1874, on education and other questions, unite and set us at nought. They will be tempted to do so, for disestablishment is the fear of both front benches. We must trust in ourselves. (Hear, hear.) We honour the honest Churchman. We can respect even men who tell us frankly they regard disestablishment as only a question of expediency to be taken up or not as party interests may require, although with these we shall have as little to do as possible. But we cannot respect those who shuffle and refuse their opinion. There is a transcendent name in the Liberal ranks besides the imperishable name of Bright. It is that of Gladstone, the great moral power of the party, but not its leader. That he carefully disowns. Mr. Gladstone strives, as he may well do, with giant efforts to retrieve the disaster of 1874. We wish his triumph in Midlothian. His exceptional merits and claims will command the Liberal vote of all sections. Not for himself electorally, but for his party, will he commit a mistake of policy if he suppresses a distinct and favouring voice regarding disestablishment. Such a word would thrill the constituencies from Shetland to the Solway. Withheld, it will chill the ranks as in 1874. The chill ran through them which they have not since recovered when offered a financial sop instead of nobler redress. But not even for the great ex-leader—shall we say the great future leader?—can we sacrifice principle. It is idle to say that the late Government fell by heroic measures. It fell by unheroic reaction. The stay and support of Liberalism is its friends, not its enemies. We cannot tell what it may please Mr. Gladstone to say in a few weeks. But let us be prepared. In any event let us see to our guarantees. I mean not that we should seek to make a compact with Liberal managers—this I would not attempt. But let us do better. Let us put material guarantees in Parliament. Let us elect men to represent us who will be Liberals of the Liberals, who will not see disestablishment wronged, who will not cease to press its claims as an act of justice, whether our leaders or followers. I think that our course is clear—to trust in ourselves and in Him to whom all issues belong. (Loud applause.)

The Rev. Mr. GRAHAME, of Crossgates, moved the re-election of those members who retired by rotation, and the election of four new members, to fill the places of those who died during the year. He rejoiced at the firm tone of this meeting and the speeches that had been delivered. (Applause.)

Mr. JOHN POLSON, of Paisley, seconded the motion.

The Rev. Mr. RENNIE, of Glasgow, moved that the thanks of the conference be accorded to Messrs. Illingworth and Williams for their presence and addresses. He trusted this conference would have a good effect in the way of making those in leading positions feel more than they had hitherto felt their responsibility in this matter, and that they would not allow the question to rest. Indeed, they could not allow it to rest, for the leaders of the Established Church would not allow it to rest. (Applause.)

This, with a vote of thanks to the chairman, closed the proceedings, and subsequently a number of the members of the council dined with the deputation at the Royal Hotel; Mr. Peddie acting as chairman and Mr. J. Stewart as croupier. Several interesting speeches were delivered after dinner.

[The foregoing is condensed from a lengthy and admirable report in the Edinburgh *Daily Review*.]

PUBLIC MEETING AT DUNDEE.

At the public meeting of the friends of religious equality held in the Kinnaird Hall on the 3rd inst. there was not only a very large attendance, but a considerable array of ministers, bailies, ex-bailies, and councillors, and other influential persons belonging to various religious denominations in the town. Among those from a distance were Mr. Jenkins, one of the members for the borough; Mr. Carvell Williams and Dr. Wilson, of Edinburgh, a leading Free Church minister, who were specially invited.

The CHAIRMAN (Ex-Bailie Robertson) said that the promoters of the meeting had met several people who, while quite hearty in the cause of religious equality, asked why they could not let the question alone, seeing that their opponents were doing their work for them. They were advised to keep quiet about the question of disestablishment, as it was not within the region of practical politics. In reply to that he might say there was a wide difference between self-effacement and undue self-assertion; that while they were not prepared for the one they would not be liable to be charged with the other. Self-effacement was said to be necessary in the interests of Liberalism. If by Liberalism they meant a wise domestic legislation and righteous foreign policy they were now, as they always had

been, the truest friends of such Liberalism, and they proposed to remain loyal to that Liberalism; but their suffrages would not be given to any man who set himself against the settlement of the question, or who indefinitely postponed that settlement. (Cheers.)

The Rev. J. JENKINS (Free Church) moved:

That, in the opinion of this meeting, the existence of the present Established Churches in this country is injurious to those churches themselves, unjust to the rest of the community, and incapable of defence on any principle of equity and sound policy.

In supporting the resolution he said: This question was to him a religious question first and foremost, and a political question afterwards. The main ground on which he appeared on the platform was because this was a question that deeply affected the religious welfare of the people of Scotland. The Free Church did not deny the lawfulness of Church establishments absolutely and in all circumstances. All he asked his brethren of the Free Church to do was to put into words what they were already expressing far more powerfully perhaps by their action. The present connection between the Established Church and the State was injurious to her, because it placed her in antagonism to the other Churches of the country, and made the union of the Presbyterian Churches of Scotland an impossibility. (Applause.)

Mr. CARVELL WILLIAMS, who seconded the motion, after adverting to the political events which had lately interfered with their work in Scotland and elsewhere, referred to the recent meetings of the Baptist and Congregational Unions and to the Church Congress. The three bodies had some things in common, but there were some notable distinctions, which he proceeded to describe. The Church Congress could only talk, and not act. Many of the topics with which it dealt arose out of the Church's relation to the State. The discussions revealed the internal dissensions which prevailed in the Establishment, and which were so great that Canon Ryle said that nothing but the Establishment kept the various parties together—a union which the speaker denounced as being both irrational and immoral. He referred at length to the attitude of the congress towards Welsh Dissent, and asked what the Church had to offer to win over Welsh Dissenters? Was it freedom? Or purity? Or sound Protestantism? Turning to the political and social aspects of the question, the speaker referred to the fact that the clergy in England were increasingly throwing their weight into the scale of Conservatism, and described the reasons why they naturally did so. He called upon Scotch Liberators to throw off the yoke which oppressed them; that English Liberators might be rid of the yoke which oppressed them still more heavily, and especially, he hoped, that Dundee would at the next election give Mr. Jenkins a worthy colleague.

The Rev. J. DRUMMOND proposed a resolution insisting that the disestablishment of the Scotch Church was the more necessary because of its hostility to other churches and to Liberal principles. The Established Church was the Church of the minority. The nation had left the Church, and it was no longer the national Church. (Applause.) The recent returns showed that there were 500,000 communicants in the Established Church, but it was proved that many returns were scandalously untrue, and unless the names were published they could not give credit to them. Dundee Liberals should demand that their representatives in Parliament should come forward on this question. If they had a Church professing to be a national Church, which did not represent the nation, doing no good work for the nation—if they found her opposed to the work of other Churches, and opposed to standing directly true to Liberal principles—it should go forth from this meeting, "Cut her down; why cumbereth it the ground?" (Loud applause.)

The Rev. JOHN DUNLOP seconded. The Established Churches, he said, had identified themselves with a certain political party. The Church of England had lent itself to despotism from its origin down to the present day. State Churchism was an exclusive, intolerant institution, and had ever been so; and he asked the audience to name a single great act of justice or benevolence passed by the British Parliament which had not been opposed by the bench of bishops.

The Rev. C. JERDAN moved:—

That in view of the state of public opinion on this question, and of the important position which Nonconformists occupy as a section of the Liberal party, the disestablishment and disendowment of the Established Church of Scotland ought now to be adopted as part of the avowed policy of that party.

He considered the question of disestablishment sufficiently ripe for settlement. Without the Nonconformists there would be no Liberal party in Scotland, and the disestablishment and disendowment of the Established Church of Scotland ought now to be adopted as part of the policy of the Liberal party. There would never be peace in Scotland, and there never would be peace in the Liberal party, until it was made a part of their policy. (Applause.)

Mr. JENKINS, M.P., said he dared say that next day they should hear from various quarters criticism upon the motive, and the opportuneness, of that meeting. They, however, professed to be able to look after Imperial interests and after the Church of England and the Church of Scotland too. They felt that these were questions which to them were of vital interest and of vital importance. The question of religious equality had to be solved for Scotland and for England, and they meant to stick to it. (Applause.) They did not mean to make themselves at this moment needlessly offensive. They were called upon to forego some of their zeal and earnestness in pushing forward important Liberal reforms, because the Government of the country had fallen into evil hands. It was felt that they who were in favour of good and true and honest government should bind themselves together first to get the present Ministry out of office. (Applause.) If they were called upon to repudiate great principles for this purpose he for one would not lend himself to it. He did not think that even for the sake of putting Mr. Gladstone and himself in office that he should be ready to lay aside great and true principles. Until they could get into office a Government which would respect the Constitution and give them peace, and time to devote themselves to domestic reforms, it was useless for them to do anything to push those reforms forward. Therefore he made a sacrifice; he admitted it, in saying that he would follow Lord Hartington and Sir William Harcourt, and perhaps a Cabinet of which Lord Derby would become a member. (Applause.) Glad as he was to see so distinguished a man take a part in the leadership of the Liberal party, he could not but see that those of them who were in earnest and zealous in their Liberalism would be called upon to make considerable sacrifices during the next few years. (Applause.) The Government which would succeed the Government of Lord Beaconsfield was likely to be what they called a Whig Ministry. (Applause.) That might postpone for a while some of their reforms. But what could they do? They could do what they were doing that night. They would take good care that if a Liberal Ministry did prove recreant, the seat should not be very easy for them. The first thing to do was now warmly and cordially to support them in the great work of supplanting a Conservative by a Liberal Government. (Applause.) The speaker proceeded to refer to the growth of Romanism in the English Church, and also to the numerical inferiority of the English Establishment.

The Rev. Dr. WILSON proposed:—

That this meeting pledges itself to use all legitimate means for the return to Parliament of members favourable to the policy of disestablishment and disendowment, and instructs the chairman to send copies of the resolutions adopted by this meeting to the Parliamentary representatives of the burgh.

He counselled the electors of Scotland, both in burghs and counties, to show at the coming election that they really meant what they said; that they wished to have the Church disestablished and disendowed. (Applause.) They should not let it be thrown into a corner and pushed aside as if it were a matter of very little importance, as if the Establishment were not a grievance which was felt by them. They were all the more entitled to assume such an attitude in the election, because the great mass of the Liberal party were for disestablishment. (Applause.) Those who were against it were about 99 to 100 opposed to Liberalism, and would vote against any supporter of Mr. Gladstone or his party. Those who were for disestablishment were almost to a man Liberal, and would be united in supporting Liberal views and Liberal measures, and would, besides, he took leave to say, not be unreasonable in pressing them upon statesmen. They were specially called upon by Lord Hartington to let their views on this question be heard at the coming election. He had declared in the face of Scotland that so soon as Scotland showed its desire to have the Church disestablished then the Liberal party must and would take it up and carry it out. (Applause.) But how was the voice of Scotland to be heard except at the polling-booth, when an election took place? Not otherwise, he thought, and if they were altogether silent in the coming election on this subject he thought they betrayed a sacred cause which God had given them to advocate, and he believed to advocate successfully, if they had courage to act upon their declared principles. (Applause.)

Councillor MONCUR seconded the resolution, and remarked that its practical application was that they in Dundee at the next election should see that two members were sent to support the disestablishment of the Church.

All the resolutions were carried unanimously.

OTHER MEETINGS.

ACTON.—On Monday evening, Nov. 3, Mr. Fisher lectured in the Public Hall, Acton, his subject being "A Plea for a Free Churchyard." There was a large audience, local matters having largely given interest to the proceedings. Mr. J. J. Carr presided, and made an excellent speech, dealing with the general question. Mr. Fisher then gave an exhaustive address on the Burials question; pointing out especially that Mr. Marten's Act only aggravated the Dissenters' grievance. He dwelt at length on the reasonableness and justice of Mr. Osborne Morgan's proposal. A resolution approving of the views of the lecturer was submitted by two gentlemen, both of whom avowed themselves Churchmen. The motion was carried with enthusiasm, as were also votes of thanks to the lecturer and chairman.

CHATHAM.—On Thursday evening Mr. Fisher lectured at Chatham in the public lecture-hall. The attendance was large, being well-nigh double that of last year. The chair was taken by Mr. E. D. Williams, who was well supported on the platform by the leading Dissenting ministers and laymen of the town. The chairman introduced the lecturer in an able and eulogistic speech. Mr. Fisher confined his remarks to the Church property question, proving by irrefutable arguments that, having regard to the origin of the property, the nation may rightfully deal with it. His arguments were generally approved—there being just a sufficient element of opposition in the audience to give life to the proceedings. Votes of thanks to the lecturer and chairman were passed with great cordiality.

SUTTON BRIDGE.—Under the presidency of Mr. W. Dennis, a meeting was held here on Monday evening, Nov. 3, when Mr. Lummis gave an address, which was well heard and much appreciated, on "The ripened fruits of the disestablishment campaign." The chairman also gave some important advice on the proper attitude of Christian men in the present juncture of political affairs.

SIR GARNET WOLSELEY ON MISSIONARIES IN NATAL.

The *Natal Mercury* publishes the following important letter from Sir Garnet Wolseley to Bishop Schroeder:—

Headquarters, Pretoria, the Transvaal, Oct. 4.

Dear Bishop Schroeder,—Your letter of the 23rd reached me the day before yesterday, and I have to thank you for giving me an opportunity for correcting the erroneous impressions which have gone abroad in Natal as to the position of missionaries in Zululand under the recent settlement of that country. I think I can best answer all your inquiries by simply stating that missionaries have now the same position in Zululand that they occupied when the country was one large kingdom under a despotic monarch. Whatever rights and privileges they possessed under former kings they possess now under chiefs, and whatever powers those kings had of preventing missionaries from entering or settling, or even teaching in Zululand, are still possessed by the independent chiefs as regards their own immediate territories. The position of missionaries as regards Zululand remains now what it was formerly, with this exception—that, whereas formerly the missionary had to deal with an arbitrary and despotic monarch, possessing a large and powerful army, the missionary wishing to settle in any particular district has now to deal with the chief of that district, who has no longer an army at his back, who has solemnly promised to rule justly, not to take human life without trial, &c., and whose actions will always be under the surveillance of the British Residents among the thirteen chiefs. It is possible there may at first be some in whom the native dislike to missionaries may be so strong that they will object to having missionaries in their districts; but it is almost certain that many of them will raise no objection. Indeed, as almost all the missionaries who have hitherto worked in Zululand have been traders, it may be felt by the chiefs to be very convenient to have such a respectable class of traders to deal with. Although they may dislike their teaching, they may appreciate the convenience which the mission stations will afford them. I am therefore in great hopes that the settlement effected in Zululand may open up that country to missionary enterprise; and although I, for one, should always be opposed to forcing upon any nations the Gospel of Christ, "The Man of Peace," no one would rejoice more than I to see Christianity making rapid progress beyond the Tugela frontier of Natal. Such progress is not, in my opinion, to be secured by force, nor by bullying the Zulus, nor by Government interference. It can, I think, be only satisfactorily arrived at by the quiet, unassuming, and patient enterprise of really godly men bent on doing good work—by men who are indifferent to personal emoluments and to the profits of trading operations—in fact, if I may presume to say so, by men like yourself, who are guided, as you have been throughout your long career in Zululand, by that singleness of purpose and devotion to God's work for which you have always been distinguished. The former King of Zululand had no power to alienate land nor to confer upon any white man a permanent title to land; neither have I given to the thirteen independent chiefs who now rule them any such power. I am glad to learn that Colonel Clarke has succeeded so well in settling matters in the district of Krantzkop, in the vicinity of the Middle Drift. I hope that the troops in passing your mission station at Entumeni did not in any way injure it. I am very grateful to you for your kindness in joining me at Ulundi and for the assistance you rendered me there. I have no objection to your making any public use of this letter that you may think desirable.

Believe me to be, dear Bishop Schroeder, very faithfully yours, G. P. WOLSELEY.

The *Mercury* severely criticises this letter. It says:—"From first to last it reads to us as little more than a sneer. It has been inspired, we believe, by spiteful and misleading information. It starts by enunciating a transparent fallacy." That journal then points out the inconsistency and contradiction of the letter as interpreted by John Dunn's action. That chieftain has formally threatened to use force to eject the missionary Oftebro, should he attempt to settle at his old station. The missionaries claim their rights, but submit under protest.

Mr. W. H. Davison, son of the Rev. W. Hope Davison, has been elected to the Miss Baxter scholarship, connected with the Theological Hall, Edinburgh.

An extraordinary meeting of the Crystal Palace Company will be held on the 27th inst., to decide whether the Palace shall continue to be managed by a board of directors, or whether it shall be leased to one or other of the parties who had offered to take it off their hands.

The British Museum is not the only quarter where the Government intend exercising economy. Orders have been given for the discharge of a large number of workmen from Chatham Dockyard. The discharge, which has already commenced, will extend over several weeks.

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SCHOOL BOARD FOR LONDON.

TO THE RATEPAYERS OF THE DIVISION OF FINSBURY.

LADIES and GENTLEMEN,—You have twice done me the honour of electing me as one of your representatives on the School Board for London; and, as the Triennial Election is fixed for Thursday, the 27th inst., I beg to offer myself once more as a Candidate for your suffrages. In doing so, allow me to call your attention to the following facts:—

There are, at the present time, 30,365 children on the rolls of Board schools in the Division of Finsbury. This is a very large *increase* since the last Election, in 1876. It is not, however, the total number of children who *ought to attend* school, and for whom school provision ought to be made.

During the last three years fifteen new schools have been opened; four have been enlarged; three are about to be enlarged; and three new schools are being planned. The total number of schools belonging to this division is forty-four, all of which are full; several of them with the poorest class of children. The attendance has improved in regularity and punctuality.

In seeking to carry out the Compulsory Clauses of the Elementary Education Act, it has been my endeavour to render them as little irksome as possible to the deserving poor; while in all cases seeking to obtain for the children the best education within their reach. One fact will be sufficient to show the spirit in which these clauses are enforced in Finsbury. During the three years ended last June no less than 26,024 persons were brought before one or other of the divisional members to explain why their children did not regularly attend some school, Voluntary or Board. Out of this number *only* 2,731 were sent before a magistrate. The advice and warning of your members were sufficient to induce the parents to comply with the Act. One result of my observation at these meetings is that parents, as a rule, have no objection to education. Some are idle and dissolute, but the majority who neglect the education of their children do so from poverty. In these cases the fees are generally remitted, and sometimes help is afforded through the Charity Organisation Society.

It is an interesting fact that the Finsbury Division has contributed 10 per cent. of the total amount of the rate, while 15·7 has been spent in its buildings and the work of its schools.

In reference to myself, I beg to say that I have attended, besides the weekly Board meetings, the Committees known as the "Statistical," "Works," and "School Management." I have also visited from week to week the schools of the division with a view to encourage the teachers in their work, and to maintain the feeling of co-operation which ought to exist between the School Management Committee and the various classes of teachers under its supervision.

I regret that the cost of elementary education in London is greater than it was at first estimated it would be. But during the last three years great reductions have been made; and each Committee has reported to the Board what further reductions are possible. There has been no reckless expenditure. In the outfit of the training ship by the Industrial Schools Committee the expense was far in excess of the estimate; but an independent inquiry disposed satisfactorily of any charge of waste or extravagance.

It has been my earnest endeavour during the past four years to provide the most efficient education under the terms of the Act. If you do me the honour of again returning me, I will continue to serve you in a manner the least burdensome to the ratepayers.

November, 1879. MARK WILKS.

SCHOOL BOARD ELECTION.

DIVISION OF HACKNEY.

LADIES AND GENTLEMEN,—For the past nine years you have honoured me with your confidence as one of your representatives on the School Board. I ask you now, by your votes, to place me once more in a position to help forward the cause I have so deeply at heart.

Having recently made a full statement of the work of the Board, I need remind you only of a few principal points, and especially as these affect our own district.

In the Hackney Division there were, in 1871, only 16,399 children in attendance at efficient elementary schools out of 56,906, who ought to have been there. Now, mainly through the action of the Board, the good Voluntary schools are fuller than ever they were; twenty-eight new schools have been built, and the attendance in the three parishes of Hackney, Shoreditch, and Bethnal Green exceeds 40,000.

Owing to the equalisation of the school-rate over the whole metropolis, our division (in common with some others) has received from the Board far more than it has contributed. Its share of the rate has been one-fifteenth, while its share of the amount expended on schools has been one-seventh.

Many of the objections formerly raised against our work have nearly died out. Thus:—

1. It is not often charged against us that we have overbuilt, for the Government itself admits that we have not yet overtaken the requirements of London.
2. It is not often charged that our schools are "godless," for unsectarian Bible instruction is given daily to every scholar—not one child in a thousand being withdrawn by the parents.
3. It is not often maintained now that we give a "fancy education," for we teach only what Government prescribes, and four-fifths of our scholars are occupied with the very A B C of learning.

The more usual objection is that our work, though excellent, has cost too much. Now—

a. As to sites and buildings. Every single plan and estimate has been approved by the Education Department; every school is erected by public tender, the lowest being always accepted; and despite the high prices of land and building in London, our schools come out cheaper than in ten large provincial towns.

b. As to teachers' salaries. We appoint by open competition, and even at the salaries paid we cannot get an adequate supply of teachers competent to train the large proportion of backward children under our care.

I am as anxious as any can be to effect all reasonable reductions in the cost of our work, but it is well to distinguish between a genuine desire for economy and that spurious cry which really means an indiscriminate raising of school fees, together with a lowering of the quality of the teaching—in other words, the highest price for the poorest article. I have supported an inquiry into the large educational endowments of London, many of which are being grossly misapplied, convinced that in some way such funds must be brought in to promote the education of the children of the poor.

Acting under imperative medical advice, I am obliged to avoid, for the present, attendance at any evening meetings. This will prevent my addressing you before the election as I had hoped to do; but I trust that, after nine years of arduous and uninterrupted service, I may throw myself upon the generous support of the borough in which the whole of my public and private life has been spent.

I am, Ladies and Gentlemen, yours faithfully,

CHARLES REED.

Earlsmead, Page Green, November 6, 1879.

SCHOOL BOARD FOR LONDON.

TO THE ELECTORS OF THE HACKNEY DIVISION.

LADIES AND GENTLEMEN,—When in October, 1876, I withdrew my candidature with the view of avoiding a division in the Liberal ranks, I expressed the hope that, under more favourable circumstances, I should have an opportunity of seeking your suffrages. That opportunity now presents itself, and I willingly accept the nomination of the Hackney Liberal Association, accompanied as it has been with assurances of support from many other quarters.

The main issue to be submitted to the constituencies at the present moment is—Whether the general policy hitherto pursued by the School Board shall or shall not be continued? Without, of course, endorsing every act of the Board, I am convinced that its policy upon the whole has been a wise and beneficial one. The expenditure has unquestionably been large; but having regard to the many years of neglect which preceded the passing of the Elementary Education Act of 1870, and the consequent arrears into which the work of education had fallen, I cannot think it has been either unnecessary or excessive; while the results attained in the doubling of the number of children at school, and the influence exerted upon the moral and religious condition of the community—certain, though perhaps not immediately apparent—amply justify the course that has been adopted. It is most important, however, that these advantages should be obtained at as small an outlay as a due regard for efficiency will permit, so that the burden upon the ratepayers should be no heavier than is absolutely necessary.

Having been for eight years Chairman of the Hackney Divisional Committee of the School Board, under whose direction the bye-laws for compulsory attendance are administered, and having in that capacity come into personal contact with several thousands of parents, I venture to think that the experience thus acquired in connection with this very difficult part of educational work would not be without service to the Board; while my continuance in this work during the period named may show the deep interest I have taken in the cause of education, and will be a pledge that, if returned as one of the members for this division, my best energies would still be devoted to its promotion.

I have the honour to be, Ladies and Gentlemen,

Yours faithfully,

BENJAMIN SMYTH OLDING.

Lissant House, Urswick Road, Lower Clapton.

TO THE ELECTORS OF THE HACKNEY DIVISION OF THE SCHOOL BOARD FOR LONDON.

LADIES AND GENTLEMEN,—At the request of many of my old neighbours and friends I have consented to become a Candidate for one of the vacant seats for the Hackney Division of the School Board for London.

For more than thirty-three years I have been identified with the cause of education, and have taken an active and not unsuccessful part in maintaining schools for the most neglected and destitute of the juvenile population of the East of London, while, as a member of the Managing Committee of the Ragged School Union, and as treasurer and one of the managers of the largest certified Industrial Schools in London for neglected girls, I have become generally acquainted with the wants and requirements of that numerous class for whom the Elementary Education Act of 1870 was primarily intended.

I am not insensible to the heavy burdens which are involved by the establishment and maintenance of a system of primary Education for so large a constituency as that of London. I am nevertheless impressed with the importance of giving to every child a suitable and efficient education within the meaning of the Elementary Education Act; but while advocating efficiency, I am fully prepared (should you be pleased to elect me) to devote my attention to the economical administration of the funds provided by the ratepayers for that purpose.

The agreement arrived at, after mature deliberation by the members of the first School Board, for the religious teaching to be given to the children under their jurisdiction has always appeared to me to be both wise and salutary, and it will be my endeavour to maintain, both in letter and spirit, the continuance of a strictly undenominational system of education in all schools provided by the Board.

While acknowledging the important services rendered by the elementary schools under the control of the various religious bodies throughout the country, it will be my endeavour, in so far as the metropolis is concerned, to avoid any interference with such schools, or any undue competition with them on the part of the schools established by the Board.

I am aware that the position I now seek will involve considerable labour, and the expenditure of no small amount of time. Allow me to say that I am fully prepared to give all that is necessary for the faithful discharge of the duties which the representation of so important a constituency naturally demands.

I am, Ladies and Gentlemen, your obedient servant,

H. R. WILLIAMS.

3, Lime Street, E.C., November, 1879.

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The Nonconformist.
WEDNESDAY, NOVEMBER 12, 1879.

THE WEEK.

LORD MAYOR'S Day has come and gone, and the public are none the wiser. The weather on Monday was not bad for November; the show was of the usual character—with a superfluity of brass bands; the crowd was immense all the way along the route from the Guildhall to Westminster; Sir C. Whetham went through the ordeal of popular disapproval with fortitude and good humour; and Lord Mayor Truscott was in high favour. Of the principal speech at the subsequent banquet we have spoken elsewhere. Lord Beaconsfield in closing expressed confidence that he would be present in the hall on the next Lord Mayor's Day; which may be taken either as a passing jocular remark or as a hint that the Parliament which keeps him in power will not then have been replaced by another. The Chancellor of the Exchequer put the best face on financial matters, and accepted the challenge thrown out in this direction by the Opposition. There is nothing, he says, to frighten us. The alleged immense deficit is a delusion—as unreal as a stage army—a declaration which will be tested next April. The country, he contends, is not less rich than it was six years ago, and the savings of the people have not been affected. The savings-banks deposits are at least 11,000,000*l.* more than when Ministers came into office. "Look where you will," said Sir Stafford Northcote, "you will see that the credit and the position of the country have not been shaken, and that Consols stand higher than they did"—and so on. The Chancellor of the Exchequer, imitating his chief, poses as a magician. Possibly the day of reckoning is to be again postponed.

The Sultan seems to have recovered from his scare, and it is now said that the reports as to Sir Henry Layard's attitude, and the imminent arrival of a British fleet in Turkish waters, have been greatly exaggerated, although the Constantinople papers have been indulging in violent attacks against England, and the St. Petersburg press has been equally strong on the same side. A semi-official Russian journal sarcastically expresses a hope that England is not going to treat Abdul Hamid like the late Khedive or King Cetewayo. If England, it is said, claims a special right of control in Asia Minor, so do the other Powers in European Turkey. It is stated, however, that Prince Labanoff, fresh from Livadia, advises the Porte to yield to the demands of the English Government as regards the reforms in Asia Minor, but to reject any proposals that might be made in view of a cession of territory. The demands of Sir Henry Layard are believed to be the renewal of the Cyprus agreement, and reforms in Asia Minor by which the finances, the gendarmerie, and the courts of justice would all be placed under direct English control, and the placing of Baker Pasha in a high position in Anatolia. Neither Germany nor France cordially endorse them—perhaps because they are impracticable. Meanwhile, Said Pasha, Mahmoud Nedim, and Osman Pasha remain quietly in office; and, though they lack a full treasury, probably take comfort in the thought that protected States need not trouble about inconvenient reforms, because they will not suffer the legitimate consequences of their obstinacy.

In Afghanistan, where the winter has already set in, the Cabul and Jellalabad forces have effected a junction, and the route from the Khyber to the capital is now considered to be secure. The recognition of Sirdar Shere Ali as temporary Governor of Candahar seems to give colour to the report that the country will be divided into separate districts and independent chiefs placed over each. But news from Cabul has become very scanty. It is reported that evidence as to Yakoob Khan's bad faith is beginning to accumulate, and that he will be sent as a State prisoner to India.

As we are not likely to have a general election on the present register, the results of the recent registration have become a matter of increasing interest. It seems to be quite understood that the Liberal gains in North-East Lancashire are so great as almost to ensure the return of Mr. Grafton with the Marquis of Hartington. In South-East Lancashire, also, it is stated that the Liberals, having gained some 1,700 votes since 1874, are preparing to contest the seats held by the Hon. Algernon Egerton and Mr. E. Hardcastle. In North Warwickshire, a gain almost as great during the late registration emboldens the Liberals to attack the seat of Mr. Bromley Davenport. In Monmouthshire a contest is likely for the same reason. In fact English Conservatives will have to fight hard to retain many of the county constituencies. In Scotland every county held by a Tory will be challenged—including, of course, Midlothian, where parties are nominally balanced, and where the effect of Mr. Gladstone's fervid eloquence has yet to be seen.

The revival of trade, for the permanency of which the Prime Minister vouches, may be looked at in two aspects. With increased employment come higher prices. "A Statist" points out in the *Times* that, in addition to paying at least 16,000,000*l.* more for our wheat than on the average of the last five years, we shall have to pay 7,000,000*l.* or 8,000,000*l.* more for our sugar; and as cheese and bacon have risen still more, very low prices of necessaries can no longer be reckoned upon to avert pressure. But will not the pressure be less? People cannot buy even the cheapest articles without money that has been earned. A time of depression may suit those who have fixed incomes, but not the mass of our industrial classes, who have to earn their bread.

The rivalry for seats on the London School Board is now becoming lively, though it does not promise to be so active as during the election of three years ago. The Church party, as such, have prudently abstained from putting forth a list of candidates, and range themselves under the economical banner; which does not, however, appear to be very popular—one clergyman of Lambeth, for instance, the Rev. Mr. Tugwell, openly confessing that experience has convinced him of the soundness of the School Board policy. Most of the prominent members and workers on the present Board, Sir Charles Reed at their head, are pretty sure of re-election. Prominent amongst those whose valuable services will be missed are Mr. Picton and Mr. J. B. Firth, whose loss will with difficulty be replaced. The lady candidates are unusually numerous, but few of them take the denominational ground. Those candidates who pay no heed to the cuckoo cry for economy have an effectual weapon in their hands. They almost unanimously demand that perverted educational charities shall be applied to their legitimate purpose in order to lighten the rates. If it were safe to indulge in prophecy, we might venture the opinion that, provided there is an adequate expression of opinion on the part of metropolitan ratepayers, a still larger majority will be returned to carry forward the policy of the London School Board.

In the provinces one or two remarkable features have presented themselves. In Birmingham, as most people are aware, there has been for some years an entire separation between secular and religious education; the latter being carried on informally in the evening by voluntary agents. We understand that this agency has been exceedingly well sustained. But not a few Liberals, especially after the late vote relative to moral teaching, began to be tired of their exceptional position, which encouraged the other side to bring forward as candidates the "Bible eight" against the "Liberal eight"—the number of seats being fifteen, for which nineteen had been nominated. Matters were brought to an issue by the offer of the Conservatives to withdraw three of their candidates if the other side would consent to the reading of the Bible daily

in Board schools. At a meeting of the Liberal Six Hundred on Friday the proposal was rejected, but the largeness of the minority (130 to 180) was fatal to union on the purely secular platform, and on Saturday it was decided that the candidates nominated by the Association should be released from all pledges on the subject. The offer of the Conservatives was formally accepted, the reading of the Bible will be restored, there will be no contest on the 27th, and a remarkable educational experiment will be discontinued.

There was expected to be a great School Board conflict in Liverpool, but at the last moment the thirty-two candidates were reduced to fifteen—the exact number of seats. There will be five Roman Catholics instead of the four on the expiring Board, and four Nonconformists in place of the five. In Manchester there seems to be no chance of a walk-over. The five Church candidates proper (including Mr. Herbert Birley, the chairman) are opposed by three malcontent Churchmen on the ground that the former have betrayed their trust—that is, have become too Liberal, which will give a better chance to the six unsectarians. In Leeds also a contest seems inevitable, though it is possible the number of candidates may be reduced to fifteen by Friday next. Probably the "Liberal eight" are safe. In Bradford, also, Church prospects are not bright, if we may judge from a letter written by Mr. Ripley, M.P., who recommends the Denominationalists to abandon the struggle altogether.

On Monday the various corporations chose their chief magistrates, and it is worthy of note that out of 189 provincial mayors 103 are Liberals—a natural result of the recent municipal elections. Five only of the large towns, Bristol, Liverpool, Sheffield, Hull, and Salford, have Conservative mayors, but it is to be observed that in the choice of such functionaries social considerations have necessarily great weight.

The Baptists of London may be congratulated upon the opening of a great place of worship in the East-end of London, which bids fair to rival in usefulness Mr. Spurgeon's Tabernacle in the South. The Shoreditch Tabernacle will hold some 2,000 people, and is expected to cost, when schools and other cognate buildings are erected, not less than 20,000*l*. These the indefatigable Mr. Cuff and the devoted band of workers he has gathered around him hope to utilise to the utmost for the moral and spiritual elevation of the population around. *Apropos* to this remarkable exhibition of religious zeal, Mr. Fawcett, M.P., took occasion to advert to the great glory and distinction of Nonconformists—their reliance on voluntary effort—and to eulogise their past history and the principles which guide them in the present. We are tempted to quote a portion of his eloquent speech at yesterday evening's public meeting in the new Tabernacle:—

> I know not a movement in the past in support of the cause of freedom which you have not supported, and I know not a measure which has promoted popular progress that you have not assisted in passing. You have in your history recognised the great truth that it is not the duty of the State to say that this or that religion is right or wrong, or ought to be or ought not to be maintained. You recognised this principle, and, taking firm hold of it, you declared that as far as you could help it no citizen of England should suffer any civil disability in consequence of any religious opinion he might hold. You, therefore, took an active and successful part in promoting all those measures which were associated with the sweeping away of religious tests and disabilities. You did your part in emancipating the slave from his fetters fifteen years ago, when England stood as it were on the brink of one of the greatest catastrophes which have ever befallen civilisation, of committing the terrible blunder of sympathising with the slaveholders of the South. You stood firm to your principles, and you said that as far as you were concerned England should never be disgraced by extending a helping hand to those who were contending for the perpetuation and extension of slavery. If this has been the distinguished political career of the Nonconformists, what has been the cause which has made you thus always, when others have not been so, on the side of popular progress and of freedom? It is not because you hold some particular article of religion, or profess some particular creed. I should rather look for the explanation in this—from your childhood you are brought up with the idea that the very essence of Nonconformity consists in emancipating yourselves from the State to help yourselves.

This testimony will be read with all the more pleasure as Mr. Fawcett is, as he remarked, not himself a Nonconformist, and therefore an impartial witness.

Loud cheers, it seems, followed this bit of fustian uttered by Lord Beaconsfield at the Guildhall on Monday night. The Premier said:—"If there be a country, for example, one of the most extensive and wealthiest of empires in the world—if that country, from a perverse interpretation of its insular geographical position, turns an indifferent ear to the feelings and the fortunes of Continental Europe, such a course would, I believe, only end in its becoming an object of general plunder. So long as the power and advice of England are felt in the councils of Europe, peace, I believe, will be maintained, and maintained for a long period." A Dutch paper, more discriminating than the Lord Mayor's Conservative guests, has supplied beforehand a neat answer to such rhodomontade. "England," says the *Handelsblad* of Amsterdam in the course of an article, "always threatens loudly, but she has no army. She left Greece in the lurch, and acted in a cowardly manner in the Eastern Question. It is to be regretted that the Powers like Belgium, Holland, and Denmark cannot have the least confidence in the promises and guarantees of England. They might be sacrificed at any time by secret treaties to the English interests of the moment."

Sir Garnet Wolseley has written a letter relative to missionaries in Zululand, which is severely criticised by the colonial Press, but seems to us full of sound sentiment. He denies that their position is substantially altered, and remarks that the progress of Christianity among the native tribes is not "to be secured by force nor by bullying the Zulus, nor by Government interference," but "by the quiet, unassuming, and patient enterprise of really godly men bent on doing good work—by men who are indifferent to personal emoluments and to the profits of trading operations." John Dunn, as one of the thirteen independent chiefs, does not indeed favour the missionaries, but his attitude has already been modified by the pressure of colonial opinion.

Elsewhere we publish a letter from the Rev. W. Griffith, which contains the first intelligence received for many months relative to the Central African mission of the London Missionary Society. On his way to Lake Tanganyika Mr. Griffith and his friends have arrived and are resting awhile, at Kwikuru, in the country of Mirambo, a chief of dubious proclivities, though on the whole friendly. But no details seem to have come to hand relative to the sad fate of Mr. Dodgshun, the young missionary, who died from exhaustion near Ujiji, a station nearer the coast than Kwikuru.

INTERNATIONAL DISARMAMENT.—On Wednesday a meeting of the committee of the Peace Society was held at the office, 20, New Broad-street, E.C.; Mr. Charles Wise in the chair. Mr. Henry Richard, M.P., informed the committee that, after much consideration of the present circumstances of Europe, he had concluded to introduce into the House of Commons, at a suitable early opportunity, a motion in favour of promoting the gradual disarmament of European nations. He considered that the present interval of comparative peace offers a favourable opportunity for such a course of procedure. His former motion on international arbitration, which passed the House of Commons on July 8, 1873, by a majority of 10 (100 votes to 90, including tellers), led to quite a series of similarly successful Parliamentary motions in other countries, and had attracted much attention throughout the world. Hence Mr. Richard thought that, quite irrespectively of the circumstance of his obtaining a majority or not on the next occasion, the discussion of so urgent and universally important a question in the British Parliament cannot fail to be very useful both at home and abroad. The committee cordially approved of this proposal, and earnestly encouraged Mr. Richard to proceed with his intention.

Mr. Edward Capern, of Bideford, the rural postman poet, is preparing for the press a volume of poems, entitled "Sun Gleams and Shadow Pearls."

KITCHENS MADE LIGHT by means of Chappuis' Daylight Reflectors; the cost is from 25s., the saving in gas or oil soon makes up for that outlay. Prospectuses sent on receipt of two stamps, addressed D. N. Chappuis, Patentee, 69, Fleet Street, London.—[ADVT.]

LONDON MISSIONARY SOCIETY.—CENTRAL AFRICAN MISSION.

The following copy of a letter from the Rev. W. Griffith, missionary in Central Africa, has been obligingly placed at our disposal by the acting foreign secretary of the London Missionary Society:—

"Kwikuru, Urambo.

"Rev. and Dear Sir,—With gratitude and praise we lift up our hearts to God Almighty on our safe arrival at this place—the end of our second stage. We have made one of the quickest journeys through Ugogo, and have got through without any trouble or discomfort.

"We arrived here last Saturday evening; the caravan arrived Sunday morning. We were favourably received, and have been kindly treated by Mirambo. He sent us presents of three oxen and a goat, for which we made an equivalent and a little more. Mirambo has a great liking for guns and firearms, and the question was approached as early as Saturday night, but without success. . . . The 5*l* dressing gown we saw would be very little valued, and so it was not offered. The tool-chest proved a success, and I think Mirambo appreciates it. He also wished to have a fowlingpiece belonging to Mr. Price, which the cook carried, but when it was told him we were not authorised to give it by the directors, but that we simply carried it to Ujiji, he was satisfied with the presents already made. So we were benefited by the advice of Mr. Thomson to be firm with him. Everything that is seen by Mirambo or his men he wants to have, and so when they come to our tents every day, and often several times the same day, we have to be cautious what we show them, and having shown often to refuse.

"Mr. S—— performed the operation on Mirambo's arm. It is progressing favourably. This, in addition to our straightforward dealings with him, has succeeded in securing his friendship. There are many more sebaceous cysts on the same arm, which Mr. S—— has promised to extract on returning from Ujiji. A medical man is essential here, and has the power to do much good and gain considerable influence. The number of those who have received injuries in Mirambo's battles is very great, and many of the operations require much skill.

"Now, as to the perplexing matter of the goods taken by Mirambo. We had to approach this question with great caution. The impression conveyed to my mind was far from being favourable when, on our arrival at Kwikuru, Mirambo's head men were clothed in European shirts, and Mirambo himself in a moleskin jacket. Another carpenter from the coast clothed in a sailor's jacket and knee-boots presented a very comical appearance, at which I could not help smiling, although regarding the act with great indignation.

"I might as well give here the information concerning the goods, received from one Said Bin Salim, at Ujui, who has accompanied us to this place in hope of being allowed by Mirambo to go to the coast (refusal). Mr. Dodgshun, it seems, sent to Mirambo for pagazi. A shauri was then held by Broyen, Cambier, and Mr. Dodgshun, at Pera (about three miles from Ujiji), on the Unyanyembe road, when, I suppose, Broyen disclosed his relations to Mirambo. Cambier had gone from Mirambo to meet Broyen. Before Mirambo's men came for the goods the three Europeans had left for Unyanyembe, leaving the goods at Pera. There were 290 loads—200 boxes, sixty clothes and thirty long cases. Mr. Dodgshun took with him only twenty loads. Mirambo sent through Juma to Mr. Dodgshun to come and take his goods. Mr. Dodgshun then requested Broyen to go and settle amicably with Mirambo, which he refused. This is the pith of the Said's story, the truth of which I do not guarantee. Mirambo, after a little delay, invited us to see the goods left, a list of which I took on the spot, and which I enclose. Many of the large cases were opened, and the goods are chiefly those which could not be appreciated. There is no cloth, and only a few pounds of beads. I believe there is some gunpowder and one bag of shot. Of course we cannot say what is wanting before we see the stores at Ujiji and see the list, which, unfortunately, neither of us possess. There is a large quantity of flour packed up in skin bags. Mirambo has given us permission to take the goods, and so what is required for the Ujiji Mission we take along with us, leaving other things with our own extra stores here for this mission.

"Now as to our doings here, we have selected a site for a temporary building, and have appointed Hamadai to superintend the work, and Bilali with men to clear the ground and plant mulundi and prepare gardens, &c. We are in hope that Mirambo will give men to work.

"The place selected is some two miles from the Kwikuru to the south. It is on the slope of a hill where a higher elevation might be chosen for a permanent building. Wood is abundant, and so is granite. Water is near, and the land productive. Two villages are in the immediate vicinity. The place, I believe, is healthy. The house will be thirty-five feet by twenty-five feet, and ten feet

wall—a mud building at present full north before the Mozika. Mirambo co-operates, promising twenty-two hoes, &c. He promised to build a hospital, and evidently takes interest in our work. Our brethren who preceded us left a very favourable impression behind them, and that has helped us on. Woe to Brozon and all his friends, but a hearty welcome to the Christian missionary. May God help us to retain and to increase by words and actions our influence with these heathen people and their rulers. On Thursday the goods were removed from Mirambo's hands to our own. I am sorry to say that some things were found missing on comparison with the list I had taken the previous day, *e.g.*, a box of glue, a case of gunpowder, and a tool-chest. Mirambo probably considered them as his own, and thought he was the rightful owner of them. We found nothing of Brozon's property, except something in the shape of a French tent-cover and one or two other worthless things which were doubtful. Not a particle of cloth was found, nor of wire. Many of the provisions were spoilt with moisture, *e.g.*, baking powder, bottles of citric acid, and any other bottles which were not properly fastened. A great portion of the goods was personal property, that of Messrs. Hore and Hutley we take along with us, leaving behind the heavy trunks. Those of the late Messrs. Thomson and Dodgshun we left untouched, only opening the boxes to see what they contained. We wish to hear from home before touching them. Most were open already, leaving us only the work of nailing them down again. Several of the things belonging to our expedition we leave here, so unburdening ourselves, and taking along instead what of the goods here we consider essential for the Ujiji Mission. I believe this place is a promising sphere of missionary work. When Mirambo has sufficient faith in missionaries he will render them every assistance, and a glorious result it will be when the savage mind shall become as harmless as the lamb, when instead of the war-cry there shall be heard the voice of the preacher proclaiming the good tidings of salvation, and when instead of the handling of the instruments of war and destruction, these people shall settle down to a peaceable life, loving each other as brethren and seeking each other's good. May the glorious time which we believe is promised soon come to pass!

"With kind and Christian regards,

"Sincerely yours,

"W. GRIFFITH.

"Rev. W. O. Whitehouse."

ECCLESIASTICAL MISCELLANY.

THE FARMERS AND TITHES.—A "tithe and local taxation" meeting has been called by those interested in the question of burdens upon land, at Wokingham Town Hall, Berkshire, to take into consideration, and pass resolutions upon, the burdens unfairly encumbering the land, such as tithes and local taxation.

CHURCH LIVINGS IN NORFOLK.—At the Norwich Diocesan Congress held last week it was shown that there were in the diocese fifty-five parishes with incomes under 100*l.* a year, and 110 with incomes under 200*l.* It was resolved to form a diocesan fund, and prepare a scheme for the union of contiguous benefices.

CAUSE AND EFFECT.—The following comes from Hampshire:—Parson: "You do not attend the harvest thanksgivings, Mr. F., I am sorry to see. You ought to be thankful, you know, even if your income is much lessened." Farmer F.: "Well, you were not when tithes were at 90. You commenced thanksgiving when they got to 110, and we haven't had a good harvest since."—*Mark Lane Express.*

THE BISHOP AND THE CHURCH MISSIONARY IN CEYLON.—The bishop (Ceylon) continues to harass the Church missionaries in their useful work. Now he has gone to Badulla, where the Rev. Mr. Schaffter, one of the clergymen who was refused a licence, had dared to hold simple Gospel services in an unconsecrated building, at the earnest request of many of the inhabitants. The bishop severely attacked the members of the congregation at the church there, and said they had sinned in attending the services of "that person"—the troubler of the Church, and that he must excommunicate all who attend after that warning. The inhabitants are very indignant, and are about to hold a public meeting to consider the matter. The bishop, in a long oration, publicly denounced the services held by the Rev. Mr. Schaffter, and threatened excommunication and loss of all the privileges of the Church to those who should further attend them. Do we live in the middle ages?—*Ceylon Observer.*

THE STATE CHURCH.—The Norwich Diocesan Conference discussed on Thursday the draft bill proposed by the Convocation of Canterbury, which provides that schemes drawn by Convocation touching alterations in rubrics and direction, after being laid before the Queen, should be placed before Parliament, and become law after forty days if Parliament does not intervene. Changes were deemed necessary by the conference, but strong doubts were expressed by several speakers, who lacked confidence in Convocation, because it did not adequately represent the Church in their opinion, as to whether that body should be allowed to initiate Parliamentary measures. Other speakers were grieved that Parliament, composed of men of all creeds, should legislate for the Church, which, in their judgment, ought to be left free to legislate for itself, the Government alone interfering to see that the State did not suffer. By a large majority, a proposition, moved by Canon Ryle, was passed, declaring "that, as the draft bill is open to grave objections, it is doubtful whether it is expedient to introduce it into Parliament."

AN EPISCOPAL QUARREL.—Dr. Benson, Bishop of Truro, preached on Friday night at All Saints', Clifton, of which the Rev. R. W. Randall is the vicar. The *Bristol Times*, referring to some rumours which had been in circulation as to a correspondence which had recently passed between the Bishop of Gloucester and Bristol and the Bishop of Truro, says that the following is the correct account of the matter:—On November 1 the Bishop of Gloucester and Bristol wrote to the Bishop of Truro a short note, telling him that in October, 1872, he had written a formal letter, now in the diocesan registry, to Mr. Randall, entreating him to obey the law as finally enunciated in the Court of the Metropolitan—that Mr. Randall had not complied with that request, and that, in consequence, the bishop was unable to officiate in All Saints' Church, or to give his licence to the curates. On November 3 the Bishop of Truro sent a telegraphic message to the Bishop of Gloucester and Bristol in the following form:—"Is it your express desire that I should not preach at All Saints', Clifton? Please telegraph; answer paid." Being absent from home when the above arrived, the Bishop of Gloucester and Bristol wrote by that night's post to the following effect:—"In reference to a brother bishop I do not deem it right to do more than to place facts before him with which he may be unacquainted, and then to leave to him the decision as to the course he deems it best, for the interests of the Church and of Church order generally, to adopt in my diocese." On the 4th of November the Bishop of Gloucester and Bristol received the following telegraphic message:—"I may not preach anywhere in your diocese without your consent. Will you be so kind as to give your consent to my preaching at All Saints', Clifton, on Friday next? Answer paid." On the same day the Bishop of Gloucester and Bristol, thus pressed, sent back the following:—"Previous consent not canonically necessary. As, however, you ask, and I hear your cathedral is to benefit, I cannot refuse."

THE REFORMED EPISCOPAL CHURCH.—Bishop Gregg, who describes himself as "The Primate of the Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, otherwise called the Reformed Church of England," has published at the price of a penny a charge in which he explains the *raison d'etre* of his communion. He expresses keen sorrow that there should be any necessity for its existence, owing to the spread of the doctrine and practices of Rome in the Established Church. He considers that had "the English Josiah" (Edward VI.) lived a few months longer there would be no need for this Church now; but the small Romanising germs left in Edward's Second Book were "watered and matured in the subsequent revisions of James I, of the imperious Elizabeth, and of the profligate Charles II., until on England's Black Bartholomew, through the tyrannical Act of Uniformity, two thousand of the most godly ministers of England's Church preferred to be banished from parish, home, and hearth, rather than accept the Prayer-book now established by law, the most Romish and the most anti-Protestant which had been issued by authority since the year 1549." He says that his communion differs from the Church of England only so far as she sanctions the doctrines and practices of the Church of Rome. The Reformed Church is not antagonistic to the Church of England—only to Romanism, which is destroying that body—and desires simply to complete the Reformation. Bishop Gregg goes on to say:—

We are one with the Church of England in all points in which the Church of England is one with the Word of God. We have the same "orders," obtained through Canterbury—the same ecclesiastical polity—the same sacraments—the same evangelical forms. We have no "priests" save the Lord Jesus Christ, and all His spiritual people—no altar save Calvary—no atoning sacrifice save the Lamb of God—no regenerating baptism save that of the Holy Ghost—no "real presence" save that of Christ in the heart—no "eastward position" save the heart being turned by Divine grace to the Lord Jesus as the Sun of Righteousness; and we acknowledge no "confessional" save the throne of grace, where Our Lord Jesus Christ sits "as a priest upon His throne," ever living to make intercession for all who come to God through Him. We are tired of modern superstitions and mediæval absurdities; we are weary of strife and schism. We are old-fashioned, evangelical, and Protestant Church people. We love the "old paths," and we say that the old wine is better than the new. We are not Dissenters, except that as Protestant Churchmen we dissent from and reject the doctrines and practices of the Church of Rome. Our mission is to give back to England, to her dominions, dependencies, and colonies, the Church of England as she used to be, and most heartily do we wish God-speed to all Christian denominations whose aim is to spread abroad the saving name of Jesus Christ, their Lord and ours. The main points upon which we differ from the Church of England are:—(1) The effect of baptism; (2) the nature of the Lord's Supper; (3) the character of the Christian ministry.

WESLEYANISM AND THE CHURCH OF ENGLAND.—The Rev. Dr. Rigg, ex-President of the Wesleyan Conference, speaking at a meeting in connection with the Wesleyan Thanksgiving Fund at Truro, last week said with reference to their meeting in a new cathedral city that the word "cathedral" spoke volumes to those who had ears to hear; it spoke much in regard to the duty of Methodists at this particular moment. It was a challenge to the whole county, and it was especially a challenge to the Methodists of Truro. He did not complain because they had an organised Anglican Church; on the contrary, he always thought that an organised Anglican Church would be a blessing to Methodism and to Cornwall; but he did lament that the lines had been drawn sharper and sharper between denominations. He did lament that whereas a few years ago Church clergymen were to be found upon the platforms and in the committee-rooms of the Bible Society, it seemed as if the word of command had gone forth, and consequently in many parts of the county the clergy absented themselves from the platforms of the Bible Society. What did that mean? It was an index, a token, a symptom. It meant that Methodists were to be regarded as schismatics by a large proportion of the clergy, and that every Nonconformist was to be ignored, and, as far as possible, proscribed, their organisations worked down and brought to naught, and all for conscience' sake. Well, it was for Methodists to pray for God's help to do the right and to hold their own, and that was what they meant to do. That was part of the thanksgiving movement; it was their answer to the challenge from the Church of England, and he asked them especially to give that answer in Cornwall. Let the trumpets ring out, and let it be known that in Cornwall it is "One and all"; that Methodism means to be true to its principles, and that there is to be no surrender. Cornwall is our Jerusalem; let us show that we are here knit together as one man, and that in the name of the Lord we defy them all to put us out of existence. Dr. Rigg then proceeded to explain the objects to which the Thanksgiving Fund were to be devoted. They wanted 250,000*l.* Of this 50,000*l.* would be devoted to home missions; they must have a little chapel in every parish, and they meant to have one wherever the ground was not preoccupied by the Bible Christians or Primitive Methodists. In order that all their ministers should have a good theological training they meant to establish another theological college. They proposed to give 10,000*l.* towards middle-class education. They would not have done this if they could help it; but the fact was that the Church of England was establishing effective middle-class schools all over the country, and to them Methodist children were continually flowing; and Methodists did not want other people to do their work. Moreover of the Church of Englands schools, however good and cheap their education might be, many were very High Church schools, where a confessor was kept, and he thought boarding-schools where a confessor was kept were a very dreadful thing in England, and Methodists were determined to provide some sort of antidote for the evil.

FOREIGN ECCLESIASTICAL NEWS.

M. Jules Ferry, in his speech at the opening of the Protestant Theological Faculty on Friday, was very complimentary towards Protestantism. After observing that while dogma rested with Churches, the State had to guard against ecclesiastical teaching hostile and perilous to itself, he said:—

Between the State and you, however, how could there be disagreement? Protestantism has been in modern history the first form of liberty. Our political gospel is also yours. The Revolution of 1789, of which our Republic is the logical development and necessary conclusion, was partly effected for you. It is the date of your definitive emancipation. We greet you, therefore, as a friendly power, as a necessary ally, who will not be wanting either to the Republic or to liberty. You may count upon us as we count upon you, sure of meeting from us at all times not merely justice, but profound sympathy.

These expressions, coupled with the emphasis laid by M. Ferry on the strict neutrality incumbent on the State as regards all creeds, are regarded as an indication that the Government will not hesitate to place the Liberal section of the reformed Church on a footing of perfect equality with the Orthodox, and this may influence the decisions of the congress about to be held by the latter.

The priests of seven Belgian parishes have now gone so far as to prohibit the pupils of the Communal schools from entering the churches. The Minister of Justice has therefore called the attention of the governors of provinces to the decrees of 1806 and 1809, which are still in force, and which declare that the churches are open to the public gratuitously, and that it is strictly forbidden to require fees for entering them. The mistress of a primary school near Liège, having by direction of the bishop been refused the Catholic rites of marriage, she appealed to the Pope, who has ordered the bishop to allow the marriage. This decision is conformable to Romish rules, which give a priest no power of refusing to perform the ceremony when required by the two parties.

A deputation from the Evangelical Alliance has gone to Vienna to memorialise the Emperor of Austria in favour of establishing complete religious liberty in his Empire, and Lord Salisbury has directed Sir Henry Elliot, the Ambassador, to use his good offices on behalf of the deputation. This action on the part of the Alliance seems to have given umbrage to several religious bodies in Austria, who, it is reported, deny that there has been any intolerance displayed towards Protestants in that country. The Evangelical Provincial Church in Bohemia and the German Evangelical community of Prague have agreed to a resolution protesting against the accusation, which they declare to be founded upon misrepresentations, and they call upon their co-religionists to "repel energetically attempts at agitation proceeding from abroad and calculated to disturb the public peace." The deputation had an audience of the Emperor on Monday, and were very well received. His

Majesty promised that their representations should receive every attention.

The *Standard* Rome correspondent writes on Thursday night—"The Vatican is preparing for a Consistory, to be held about the middle of December, when a highly important Allocution, reviewing the condition of the church, and supplying a narrative and explanation of Leo XIII.'s administration during his Pontificate, will be published. His Holiness is also preparing a long Encyclical Letter, in which will be embodied details of a scheme for the renovation and transformation of ecclesiastical education throughout the world, from which a great amelioration of the intellectual and moral characteristics of the priesthood is expected. The Pope has entirely secluded himself for some days past, and will continue to do so for some time more, in order to labour uninterruptedly at this work. The Belgian Government, invited to choose out of three names a successor to Nuncio Vannutelli, has named Monsignore Pallotti, known as a very moderate man, who will, it is hoped, succeed in calming the irritation connected with the education law. His nomination will not take place till the Consistory on the 15th of December, when also the hats will be given to the recently created Cardinals. To numerous questions respecting Catholic participation in the elections the Pope has replied, 'Let Catholics organise themselves, and compose the differences that divide them; then a decision shall be pronounced.' The fact is that in face of the internecine opposition in the Sacred College, the Pope cannot venture on a definitive authorisation. The leaders of the various group of the Left continue their efforts at coalition with very uncertain prospects of success." A telegram from Rome, dated Nov. 9, says:—"With a view to the arrangement of the question of filling up the numerous vacant cures in Prussia the Vatican has requested Prince Bismarck, and the latter has consented, to delegate Privy Councillor Hausler to continue the negotiations with the Nuncios at Munich and Vienna. Both parties are said to be endeavouring to find some practical settlement in order to remove all possibility of an eventual collision between the civil and ecclesiastical powers, the existing laws being at the same time maintained." It is thought possible that an agreement may be patched up, on the basis of the Holy See being at liberty to fill parochial and diocesan vacancies in Germany as formerly, it being understood the ecclesiastics are prepared to submit to the civil laws.

Religious and Denominational News.

SHOREDITCH TABERNACLE.

The opening of the handsome new building erected for the congregation of the Rev. W. Cuff, the popular Baptist minister of Shoreditch, took place yesterday. The building occupies a central position in the Hackney-road, within a stone's-throw of Shoreditch Church. It has been built in the Lombardic style, and the interior is in the form of a large octagon, with two parallel sides elongated, with the object of massing the congregation as much as possible in front of the preacher, who occupies a platform projecting from the end gallery. The building, which is 115ft. in length and 80ft. in breadth, will accommodate upwards of 2,000 people. The material of the structure is red brick, faced with Portland stone. A wheel window gives an agreeable effect. Spanning the central portion of the front is a large arch. The cost of the undertaking will be 12,000*l.*, of which 7,000*l.* has been defrayed, while 1,500*l.* more has been promised. It is proposed to erect a school for 1,200 children at the back of the tabernacle. The builder was Mr. J. W. Josolyne, the architect Mr. T. L. Banks.

The opening services commenced at eight o'clock in the morning with a public prayer-meeting, at which Mr. Cuff presided, and which was well attended. At noon a service was held in the chapel, in which the Revs. George Gould, J. P. Chown, and W. Cuff took part, and the Rev. Alexander Maclaren, D.D., of Manchester, preached an eloquent sermon from 2 Pet. i. 3. A collection was taken amounting to 117*l.* At two o'clock a public luncheon took place in the Shoieditch Town Hall, when about 250 guests assembled. Mr. J. T. Olney presided, supported by Mr. John Holms, M.P., the Revs. W. Cuff, George Gould (of Norwich), president of the Baptist Union, J. P. Chown, J. T. Wigner, and other gentlemen.

At the conclusion of the luncheon Mr. GEORGE BOGGIS, secretary of the building committee, stated that although the requisite funds had not come in quite as well as they expected, they had been enabled to meet the builder's claims. An appeal to the congregation on Nov. 2 realised 700*l.* The total outlay would be about 12,000*l.*, of which 7,000*l.* had been already promised.

The CHAIRMAN said he thought the key-note of that meeting should be one of joy at the accomplishment of that work, and gratitude to God who had prompted pastor and people to undertake it. It was impossible to estimate the capabilities of that building, or the blessings of which it might be the centre. Their object must be to win Shoreditch for Christ by proclaiming the Gospel, and relying on the Holy Spirit of God.

Mr. J. HOLMS, M.P., congratulated Mr. Cuff on the accomplishment of his difficult work. Some persons thought that religion and politics should be kept apart, but he thought they should be used in harmony for the benefit of mankind. He believed that religion lay at the very foundation of political life. The Royal Commission of inquiry had lately stated that there should be at least one church for every 4,000 souls, but the Bishop of London had stated that there was but one church for 6,000 souls. It was necessary, therefore, that they should encourage every good effort to provide places of worship. What they wanted was to get rid of petty differences, and it was essential to cultivate the spirit of co-operation. It would be an advantage both to the Church of England and to Nonconformists in seeking to spread the Gospel, if there was a little more hearty co-operation between them. His belief was that the time was approaching when the Poet Laureate's idea should be accomplished, and all men's good should be each man's good. Vast progress had been made during the last few generations. They might not see the tide rising, but it was rising nevertheless. Only during the last few weeks they had heard that slavery had now come to an end throughout the world. And in London since 1871 the school accommodation had been doubled, and double the number of children were now at school. Those were signs of progress, and he believed that in proportion as they spread the Gospel they were likely to see that progress continue. (Cheers.)

The Rev. J. P. CHOWN, as representing the London Baptist Association, offered congratulations on the success which had attended Mr. Cuff's pastoral labours, and which had led to the erection of such a noble building, where the Gospel standard would be unfurled and nobler victories won in the future to secure the spiritual well-being of the people.

The Rev. GEORGE GOULD congratulated Mr. Cuff on being surrounded with such a company of earnest workers, that he had also committed himself to the erection of schools for the young of that district, and that he had something in his mind for the amusement of the people. He believed the time was coming when the Christian Church would have to give greater attention to that matter. As Baptists they had no desire to be absorbed or improved off the face of the earth. They desired to do the work which they could do. One thing they complained of was that if the Divine Being who gave them their children saw fit to take them away from their arms before they had come to an intelligent faith in the Son of God, they were denied the rites of Christian burial. They claimed that they had a right to bury those children even, if they pleased, in the consecrated ground, and that no brazen face or shaven priest should be able to say that they were not entitled to give utterance to any breath of hope or Christian prayer at the grave side. (Loud applause.)

The Rev. W. CUFF said he was deeply thankful for the enthusiasm with which they were doing everything that day, and his heart was touched at sight of the great multitude gathered in the Tabernacle that morning, when the collection amounted to 118*l.* Their architect—Mr. Banks—had solved the problem of how to get a multitude of people close to the speaker. It was a place which could be made beautiful, and their people were willing to do it. Mr. Josolyne, the builder, had done his utmost to carry out the wishes of the committee, amongst whom there had been perfect agreement from beginning to end. The poorest of their people had contributed according to their means, and it was impossible for one who believed in the presence and power of God, and was surrounded with such people, not to preach the Gospel. He was glad of the presence of Mr. Holms, for he was delighted to see politics and religion mixed together. He gloried in being what Canon Ryle called a political Dissenter, and he hoped the time was coming when that would cease to be a reproach. (Applause.) The members of the church had been most self-sacrificing in their liberal contributions, and they were united in their purpose to bring men to God. Mr. Cuff then read out the list of contributions promised that day, amounting to 713*l.*, and a vote of thanks was accorded to the chairman for presiding. Tea and coffee were then served, and the proceedings closed with the doxology.

EVENING MEETING.

At seven o'clock the Tabernacle was crowded in every part. Mr. J. Harvey presided. After singing and prayer by the Rev. W. J. Inglis,

The CHAIRMAN said that was an occasion for joy and thanksgiving at the accomplishment of their work notwithstanding many difficulties. It was also a complete answer to the statement that Christianity was dead or dying. It was not so in Shoreditch Tabernacle at all events. They would continue to have the sympathy of all their brethren, and he trusted that they would stretch out a helping hand to those in more humble circumstances. (Cheers.)

The Rev. W. CUFF said it was a great personal satisfaction to him to have Mr. Harvey in the chair, for he was the first man who encouraged him to commence that great undertaking, and headed the subscription list with 500*l.* His friend, Mr. Rickett, followed suit with 250*l.*, and Mr. S. Morley with 500*l.*, to whom, with all other friends, he would express his life-long gratitude. He was also glad to see Professor Fawcett on that platform, for he thought that it was a time when political leaders and religious leaders should be united in protesting against Imperialism and against being led politically by any one man, which meant despotism. (Applause.) The collection that morning amounted to 118*l.*, and at the luncheon 713*l.* If their own people during the next year did as they had done hitherto, and they had corresponding outside sympathy and help, he believed that by the end of next year their debt would be altogether liquidated. (Cheers.) Already they had obtained 1,600*l.*, and he thought that by the end of November they would raise the amount to 2,500*l.*, leaving the remaining 2,500*l.* to be dealt with next year.

Mr. FAWCETT, M.P., then addressed the meeting in terms of congratulation at the work accomplished, which he attributed mainly to the self-relying independent principles developed by Nonconformity, and which he highly commended as necessary for the welfare of the State.

The meeting was also addressed by the Revs. W. Marshall, T. V. Tymms, Dr. W. Willis, Revs. W. M. Statham, and Archibald Brown in stirring addresses, which were frequently applauded by the enthusiastic audience. The opening services will be continued during this and next week, when well-known ministers of various denominations will preach, and public meetings will be held.

The Rev. J. Matthews has resigned the pastorate of the Milton-road Baptist Church, Wokingham, after a ministry of more than six years.

The Rev. E. R. Barrett, B.A., late of Shanghai, China, has accepted a unanimous invitation to the pastorate of the church at London-road, Leicester, and will commence his ministry on the first Sunday in December.

The Rev. W. K. Landels, son of the Rev. Dr. Landels, of London, died on Sunday night week at Genoa. The deceased had for four years been an unusually successful agent of the Baptist Missionary Society, having resigned a pastorate in Kirkcaldy to accept such service. He died from gastric fever.

After nearly fifteen years of devoted and successful labour at Rehoboth Chapel, Morley, the Rev. J. P. James has resigned his charge there and accepted an urgent and unanimous invitation to become the pastor of the Congregational Church at Queen's-terrace, Middlesbrough, and will enter upon his ministry there Jan. 4 next.

CLAPTON.—The total amount realised by the late bazaar at the Lower Clapton Congregational Church, towards the extinction of the debt, was 1,556*l.* 6s. 7d. This amount included money subscriptions as well as the sale of goods. A thanksgiving meeting was held on Wednesday evening, Nov. 3, the pastor, the Rev. Frank Soden, presiding.

BRISTOL.—The Rev. R. Glover, the minister of Tyndale Baptist Chapel, Whiteladies'-road, was, on Thursday, presented with a sum of 300*l.* by the members of his congregation, as an expression of their delight at his having declined an offer recently made to him of an important missionary post at Calcutta. Interesting speeches were made on the occasion.

MR. SPURGEON.—On Sunday the Rev. C. H. Spurgeon preached to crowded congregations at the Metropolitan Tabernacle morning and evening, previous to taking his annual vacation. Mr. Spurgeon left London on Monday for Mentone, where he usually spends his holiday, and will be away from his congregation for eight weeks. Mr. Charles Spurgeon (of Greenwich) will occupy his father's pulpit next Sunday.

COLYTON.—The annual harvest thanksgiving services were held on the 2nd and 4th inst. in the Congregational Church, Colyton. On Tuesday a tea and public meeting were held. Addresses were delivered by the Revs. Colmer B. Symes, B.A. (of Exeter), chairman of the Devonshire Congregational Union, P. M. Eastman, W. Phillips, J. A. Merrington, Esq., and Messrs. Pachy and Loveridge (deacons). The harvest sermon was preached the Sunday evening previous by the Rev. C. E. Boughton, (pastor).

DUNDEE.—On Friday week the Rev. David Macrae was inducted to the pastorate of his newly-formed congregation in Dundee, in presence of about 1,500 persons. The ceremony took place in the Kinnaird Hall, in which the congregation began worship last Sabbath. The Rev. J. Baldwin Brown, London, conducted the services. After preaching, Mr. Brown made an allusion to the special circumstances of the congregation. He was sure Mr. Macrae had the sympathy of all Congregational Churches, and said the dogma, his non-belief in which had caused his deposition, was nearly untenable. Several of the Congregational ministers of the town and Mr. Macrae's father took part in the services.

EMMANUEL CHURCH, CAMBRIDGE.—Services in connection with the settlement of Mr. W. S. Houghton, of Cheshunt College, were held on Wednesday, Oct. 29. At the afternoon service there was a large attendance of members of the congregation and of friends from the neighbourhood, including several of the Nonconformist ministers of the town and county. The Rev. G. S. Barrett, B.A., of Norwich, delivered a discourse on "Congregational Principles." In the course of an able and eloquent address, he examined the true relations of church members to the Church of Christ, and showed how, by an exaggerated individualism, individuals suffered from want of spiritual power, and how the church suffered through their weakness. He pointed out how, in the recognition of the dignity of each member of the church, lay the only safeguard against the development of priest-craft and Romanism. Proving that each church member shared in the very life of the Church's Head, and that all were members of one body and children of one family, he insisted that the reception of the Divine life was the only true and sound basis of the church. From this direct and immediate contact with Christ, a new and absolute unity among the members arises; they need no sacerdotal order, for they are all kings and priests unto God;

they need no external government by the State, or by any other authority, for the Spirit of Christ dwells in them all. All its members are equal in rank and privilege. After insisting on the importance of mutual service, and of loyalty to Jesus Christ, he argued that no merely artificial methods could secure unity among Christian churches; that something more was necessary than the recognition of episcopacy, or the excision of two words in an ancient creed. Brothers were born, not made. The forced unity of Roman Catholicism had more of the churchyard than of the church about it: all the distinctions of life disappeared, and all was left in one decay. The true unity of the church existed—apart from recognition—in our common life in Christ. Mr. W. Bond, one of the deacons, then read a short statement, giving an account of the history of Mr. Houghton's settlement as pastor of Emmanuel Church, and of his successful work there during the last six months, and expressed the deep affection of the church towards their new minister. The Rev. W. S. Houghton then addressed the congregation, setting forth his motives for entering the ministry, his hopes, and his aims. Disclaiming all priestly authority, he explained briefly the doctrines on which he should lay special stress in his preaching. He also thanked the church for their loyal confidence and generous sympathy, and assured them that without that support the burden of care and responsibility would be too great for him to bear. The Rev. H. Allon, D.D., of London, then read a letter from the Rev. H. R. Reynolds, D.D., tutor of Cheshunt College, expressing in the warmest terms the interest felt by all at Cheshunt, and by himself specially, in his old pupil's settlement and success. Dr. Allon then delivered the charge to the minister, taking as his text the words: "Make full proof of thy ministry." The Rev. T. Sainsbury, of Duxford, offered the ordination prayer. After the conclusion of the afternoon's service, tea was provided in the schoolrooms, which had been tastefully decorated with flowers and ferns. In the evening the Rev. J. Baldwin Brown, of London, preached to a crowded congrenation on Eph. i. 22, 23:—"The Church, which is His body." In the course of a powerful address, he pointed out that it was not in elaborate apparatus and organisation—in spiritual scaffolding, in fact—that the secret of the early Church's success really lay, but in the presence and power of the spirit of Christ; that the body was only honoured as the shrine and abode of the spirit, and that as the human body was the organ of man's activity, so the Church was to be the organ of Christ's action in the world. Turning to the practical side of the question, the preacher insisted that the Church's needs were an intenser life and less of talk, a deeper and firmer faith, the consciousness of Christ's presence in their midst, and a tender sympathy with the sorrows and sins of humanity, which should restore the true human brotherhood. This brought the day's services, which were most successful throughout, to a conclusion.—*Cambridge Express.*

Missionary Work in Turkey.—A public meeting was held at Willis's Rooms on Thursday, under the auspices of the Turkish Mission Aid Society, especially to hear an address from the Rev. Dr. Jessup, for twenty-five years missionary in Syria. The Earl of Shaftesbury presided. The Rev. Dr. Jessup addressed the meeting on the subject of the present relations and responsibilities of Anglo-Saxon Christians towards the Mahomedan world. The result, so far as the Turkish Empire was concerned, came to this—that the Sultan would have to learn that he was not the head of a sect, but the sovereign of a people. The admission of Christians into the army was one of the remedial measures which Dr. Jessup advocated for the existing state of things; and he also urged that Christian testimony should be received in the courts, that a pure judicature should be established, the judges being sufficiently paid to keep them above corruption; that the system of tithes should be abolished; and hat, above all things, a stimulus should be given to male and female education. The Earl of Shaftesbury, in offering some remarks on the subject of the address, said he had never heard that the American missions had any intention of making a direct aggression on the Mahomedan religion. For these missions to identify themselves with such a movement would be to enter on very delicate ground, and incur the risk of getting into difficulties, not only with the Turkish Government, but also with our own Government; for under the unhappy Anglo-Turkish Convention one could not say what our position really was, to what people we were going to give protection, and to whom we were not going to give protection. He had himself a positive love for the Turkish people, but he utterly detested and loathed the Turkish Government, which, indeed, was detestable beyond all description. He desired to see that Government reformed, but that was not the work of this society, which was to collect funds for the American missions, who might be trusted to apply them to the proper objects. Dr. Jessup said there was no intention of making any such direct attack on the Turkish religion as that to which the noble earl had alluded. The meeting was also addressed by Sir William Muir, the Rev. Carr-Glyn, Captain Morton, the Rev. Arthur Hall, Dr. Blackwood, and other gentlemen. A resolution expressing thankfulness for "the remarkable progress of Christian missions in the Turkish Empire," and a determination to support the efforts of the society in the direction of extending increased aid to those missions, was adopted, and a vote of thanks was awarded to Dr. Jessup.

THE SCHOOL BOARD ELECTIONS.

City of London.—The Lord Mayor presided on Thursday at the Mansion House at a meeting of the electors in the City division of the London School Board to hear addresses from the candidates for the four seats about to become vacant. There are nine candidates, seven of whom addressed the meeting, and five of these approved the general policy of the Board—viz., Sir John Bennett, Mr. W. S. Gover, Mrs. Davenport Hill, Mr. George Offer, and Mr. Henry Spicer. The other two are Mr. Wesley Bennett and Mr. Bonnewell. In the course of his speech Sir John said that the education of children in the Board schools cost on an average 1*l.* 13s. a year, which was none too high. Why, they—the aldermen of London—(a laugh)—gobbled up more per head every day they dined than the whole cost of schooling of a child for the year. (Laughter.) The School Board rate in London was only 5½d., which was below that in ten principal towns in England; in Leeds it was 9d., and in Huddersfield 11d. No doubt the School Board had made mistakes, but he altogether denied the charge of extravagance, especially when they saw what was done in other places. (Loud cheers.) Mr. Gover said that he had visited Board schools and asked "Where were the gutter children?" The answer in every case was that when a gutter child came to a school he ceased to be a gutter child. (Loud cheers.) Mr. Offer said he would not pare down the salaries of the teachers, and he candidly told them that the rates for providing school buildings could not be reduced. But there were funds in the City, left centuries ago for purposes which no longer existed, that should be applied to lessening the outlay of the School Board. (Loud cheers.) Mr. Henry Spicer generally accepted the policy of the London School Board. With reference to the Shaftesbury, he admitted they had paid 8,000*l.* more than they should have done, but the initial blunder was in buying an old ship. At the suggestion of the Lord Mayor no resolution was proposed, and the proceedings concluded with a vote of thanks to the Lord Mayor, which was moved by Sir John Bennett and seconded by Miss Hill. The Lord Mayor acknowledged the compliment, and "with the view of promoting harmony in the pending contest," invited the candidates to dine with him and the Lady Mayoress that evening.

Chelsea.—Mr. Joseph B. Firth has issued an address to the electors of Chelsea division stating his intention not to seek election at their hands. As reasons for his retirement he states that he has, at the request of the Liberal Association, undertaken to contest the borough of Chelsea at the next Parliamentary election, and he also finds that an influential section of the Liberal party in the borough are anxious at the ensuing School Board election to secure the return of a lady candidate—Mrs. Webster. In reference to this announcement, and expressing profound regret at its necessity, the *Echo* justly remarks:—"Mr. Firth has rendered distinguished service. He has grappled firmly with the charities question, and the comprehensive report which the Board lately issued is the best proof of his ability to lead to its final triumph a cause of which he has proved himself such an efficient champion. He has vindicated the policy of the Board in a series of unanswerable letters in our own columns, which brought to confusion and silence the Tory members of Parliament and small vestrymen whose ignorant and impatient opposition threatened at one time to become mischievous. In fact, Sir Charles Reed's able address itself was little more than a condensation of the masterly array of facts and arguments which Mr. Firth had marshalled. Such a man the Board itself and the ratepayers of London can ill afford to lose. We have little doubt that, had Mr. Firth elected to undergo the labour and expense of a contested election, he would have been again returned; but he had two other Liberal colleagues, Dr. Gladstone and Mr. Freeman, both old and valued members of the Board, who have rendered it special service, either educationally or financially. In losing Mr. Firth at the School Board the electors of Chelsea can look forward to a speedy compensation, by the return of that gentleman as the colleague of Sir Charles Dilke at the forthcoming general election."

Finsbury.—A public meeting to hear addresses from the Rev. John Rodgers, vice-chairman of the School Board, and the Rev. Mark Wilks, was held at Walters-road Schoolroom, North Holloway, on Friday evening. John Glover, Esq., occupied the chair, and there was a full and enthusiastic audience. After an address from the chairman, the two candidates explained and justified the past action of the Board in a way that gave entire satisfaction to the meeting, and their statements were supplemented by a speech from Mr. J. Allanson Picton, M.A., who retires from the Board after representing the Hackney division for many years. Speeches were also delivered by the Rev. Mr. How, a clergyman who heartily supports the policy of the present Board, and Mr. Roberts, a barrister, who is also a candidate on the same principles. We understand that these four candidates will run together. The other candidates are Mrs. Surr and Mr. Lucraft, both members of the present Board, and favourable to its policy; Miss Ethel Grey, who has lately issued an address in which she expresses her intention to promote "a well-balanced efficiency in all branches of elementary education;" and Mr. Roston Bourke, who comes forward in the denominational interest. The address of Mr. Wilks appears in another column. Mr. Rodgers has also issued his address, in the course of which he points out that the progress of education means the progress of manufactures and commerce; the development of the intellectual wealth means the development of the material wealth of a nation. An educated nation means a prosperous nation; but the education must go down to the very roots of our national life; it must pervade every phase of it, and embrace every class. "These being my strong, deep-rooted convictions," he says, "if you send me again to the School Board I can give you no promise as to economy. I can only promise to do my utmost to carry out the great work of national education, whatever it may cost. So far as I am concerned, it shall be done as economically as possible; but it shall be done, and it shall be well done."

Hackney.—There are now seven candidates for the five seats of the Hackney division. The nominees of the Hackney Liberal Association are Sir Charles Reed, Mrs. Florence Fenwick Miller, Mr. B. S. Holding, and Mr. H. R. Williams. The Rev. H. D. Pearson, Vicar of St. James's, Upper Clapton, who is chairman of the managers of the Homerton and Clapton groups of Board schools, has consented to come forward as a candidate, and undertakes, if elected, that his aim shall be to make the Board schools of London thoroughly efficient, without being unnecessarily burdensome to the ratepayers. He will give voluntary schools, with their definite religious tuition, that fair play which is intended by the Elementary Education Acts, and he will also seek strenuously to maintain religious teaching in the Board schools. Mr. Edward Jones, of Stoke Newington, one of the Hackney Guardians, also comes forward, and the seventh candidate is Mr. John James Jones, director of the Homerton Evangelical Mission, who has issued an address in which he states that he is an independent candidate and rests for support on his past experience of educational work among the poor. Sir Charles Reed in the course of his address says:—"I am as anxious as any can be to effect all reasonable reductions in the cost of our work, but it is well to distinguish between a genuine desire for economy and that spurious cry which really means an indiscriminate raising of school fees, together with a lowering of the quality of the teaching—in other words, the highest price for the poorest article. I have supported an inquiry into the large educational and other endowments of London, many of which are being grossly misapplied, convinced that in some way such funds must be brought in to promote the education of the children of the poor."

Lambeth.—Messrs. Stiff, Murphy, and Kemp-Welch, the Liberal candidates for this division, were present at a meeting of the ratepayers held at the Lambeth Baths on Friday night. Mr. Alexander M'Arthur, M.P., was in the chair. There was a large attendance. Mr. Newman Hall and Mr. Spurgeon had written letters apologising for non-attendance and sympathising heartily with the objects of the meeting. The three candidates having explained their views, Mr. Cleave, of Battersea, moved, and Mr. Stephen S. Taylor, of Brixton, seconded, the following resolution:—"That this meeting, having heard the statements of Messrs. Stiff, Murphy, and Kemp-Welch, desires to thank them for their past work on the School Board for London, heartily endorses their candidature for the next triennial period of the School Board for the Lambeth division, and pledges itself to do its best to place them as before at the head of the poll." The resolution was carried. The Rev. F. Tugwell, who went upon the Board three years ago as a denominationalist, has become a convert to the Board's policy.

Southwark.—In this division Mr. Bordman and Mr. Side are antagonistic to the past general policy and work of the Board; Mr. E. C. Corry is a Roman Catholic candidate; Miss Richardson and Mr. A. Hawkins are Board school candidates; Mr. Stuart Knill is a Roman Catholic. Miss Helen Taylor on Friday night spoke at a large meeting of ratepayers held at Bermondsey, and said, while yet favourable to free and secular education, she would accept the present religious policy of the Board, and would, if elected, work loyally under it as she had done in the past. During the last three years her special objects had been to improve the school buildings, to protect the health and comfort of the children, to raise and equalise the condition of the teachers, to extend the power and influence of the local managers, to lower the School Board rates without lowering the standard of education, and to obtain the influence of the London School Board towards using the funds of endowments for the purposes for which they were intended. A resolution in favour of Miss Taylor was passed.

Westminster.—The candidates for this division are Mr. Sydney C. Buxton, Mr. George Potter, and Miss Edith J. Simcox. The Rev. William Urwick, M.A., has also issued an address, in which he says:—"I consider that every child in London should be taught to read, to write, and to cypher, and should be brought up under a discipline of obedience, truthfulness, honesty, and the fear of God." He adds:—"The ancient educational endowments of the metropolis should be applied to the objects which their founders had in view. The primary schools should be affiliated with schools of science, art, and grammar, already existing and endowed, so that a way up should be open for promising scholars of all ranks." Mr. Urwick is strongly supported. Amongst those who have promised their active assistance are Dean Stanley, J. A. Picton, Esq., M.A., Dr. Leonard Schmitz, and the Revs. H. Simon, R. D. Wilson, A. W. Carmichael, and J. H. Hitchens.

Birmingham.—An important change of policy on the part of the Liberal majority on the Birmingham

School Board is announced. On Friday the Birmingham Liberal Association discussed an offer made by the Conservatives to withdraw three of their candidates for the School Board election, and thus avoid a contest, on condition that the Bible should be permitted to be read in Board schools, and refused the offer by a small majority. As a large number of Liberals, however, approve the principle of Bible-reading, it was thought advisable to make another attempt to get over the difficulty. On Saturday another meeting was held, and after a long discussion the former majority gave way, and a resolution was passed releasing the Liberal candidates from their pledges in connection with the subject of Bible-reading in Board schools, and authorising them to take any action thereon they might individually or collectively think fit. The Liberal candidates then agreed to accept the offer made by "the Bible eight," and pledged themselves to allow the Bible to be read daily in the Board schools. Three of the Conservative candidates have accordingly been withdrawn, and a contest avoided. The new Board will consist of eight Liberals, five Conservatives, a Roman Catholic, and a "Labour" representative.

LIVERPOOL.—A compromise has been effected in connection with the Liverpool School Board elections. The new Board will comprise six Churchmen, five Roman Catholics, and four Nonconformists, the latter including a lady. There were up to Monday thirty-two candidates.

MANCHESTER.—For the fifteen seats for this city there are twenty-two candidates, nine of whom are Churchmen. The contest will be of a somewhat complicated character. The old Board consisted of seven Churchmen, five unsectarians, and three Catholics. There are now in the field the five retiring unsectarians, and they have been joined by a gentleman who was originally nominated as a representative of the trades organisations. Of the old Church members five are running together, the other two not having sought re-election. All the old members are opposed by three other Churchmen, who come forward mainly as defenders of denominational schools; and by another Church candidate, a clergyman, standsas a champion of economy.

Epitome of News.

The Queen and Princess Beatrice are, according to the most recent arrangements, expected to leave Balmoral for Windsor on the 20th inst.

The Princess Louise (Marchioness of Lorne), accompanied by Dr. Andrew Clark, senior physician, on Friday visited the London Hospital, and spent an hour in going through the wards. Her Royal Highness afterwards went to Shadwell, where she was conducted over the East London Hospital for Children.

Ministers held three Cabinet Councils last week, the last of which sat for three hours, and was preceded by a lengthened interview between Lord Salisbury and Count Schouvaloff.

A number of guests arrived at Sandringham on Saturday on a visit to the Prince and Princess of Wales. The Prince on Sunday completed his thirty-eighth year, but the usual out-door birthday celebrations were deferred until the following day. On Sunday morning the Prince and Princess of Wales, with their daughters, accompanied by the Duke and Duchess of Edinburgh, the Duke and Duchess of Connaught, the Princess Louise (Marchioness of Lorne), and the Duke of Cambridge, went to the church of St. Mary Magdalene, in the Park. The Rev. F. Hervey, M.A., preached. The birthday was celebrated at Sandringham on Monday. Upwards of 200 of the labourers and workpeople on the royal estate were provided with a dinner in the royal mews, at which the Prince and several of his guests were present.

The Berlin rumour that the Grand Duke of Hesse, with the Queen's consent, was about to be betrothed to one of the Princesses of Hanover, is now officially declared to be without foundation.

The *Daily News* understands that Lord Derby has requested the secretary of the Carlton Club to withdraw his name from the list of members.

Mr. Gladstone, it is stated, has accepted an invitation to a public banquet to be given in his honour at Liverpool on Dec. 29, the seventieth anniversary of his birthday, provided his engagements in Scotland or the arrangements of Mr. Adam, the Liberal whip, do not interfere.

The Earl of Derby has sent a donation of 50*l.* for the National Memorial to Sir Rowland Hill. All the children in the Commercial Travellers' Schools and the Orphan Working Schools have subscribed a penny each to the same object.

Mr. Mark Firth has signified his wish to found a chair of chemistry in connection with Firth College. He proposes to invest a sum sufficient to produce an annual income of 150*l.*, and this, together with the fees of students, will amount, it is believed, to a sufficient sum.

The Baroness Burdett-Coutts on Thursday formally presented to the authorities at St. Pancras a monument in the form of a magnificent dial, which she had caused to be erected at a cost of about 2,000*l.* in St. Pancras Gardens in honour of the preservation, as a recreation ground for the people, of the burial-grounds which formerly occupied the site, and in memory of the dead who had been buried there.

Mr. Bright on Friday attended the funeral of Mr. Oliver Ormerod, a philanthropist connected with several benevolent institutions in Rochdale. Mr. Bright and Mr. Ormerod were most intimate friends. The funeral *cortege* was composed of the local ministers of the United Methodist Free Church, leaders and stewards, members of the congregation, Sunday-school teachers, and the elder scholars and members of the week-evening classes.

Sir William Gull went down to Leeds on Saturday to visit the Prince Alamayou of Abyssinia, whose condition is reported to be worse. It is feared that the Prince will not recover.

The average price of wheat last week was 50s. 5d., compared with 39s. 9d. for the corresponding week last year; but five or six shillings lower than a fortnight ago.

After having been stationary for months, the Bank rate of discount was on Thursday advanced to 3 per cent. This is in consequence of the drain of gold for Germany and the United States, the total withdrawals from the Bank of England since yesterday week having been 574,000*l.* The improved condition of the iron and tin trades is, however, beginning to tell on the money market.

Mr. Cross has respited the man Gaydon, who was to have been executed at Chelmsford on Monday for having murdered a lady at Chingford many years ago.

Mr. Parnell's departure for America has been postponed. He had intended leaving on the 15th inst., but in consequence of the present aspect of political affairs he has decided not to leave this country for the present.

Another land meeting was held at Kilmaine, near Ballinrobe, county Mayo, on Sunday. The rain poured incessantly and very heavily; but, nevertheless, there were about six thousand persons present. Banners were numerous, with such mottoes as, "Down with Tyranny!" "Our Land shall be Free!" "The Land is our Birthright!" &c.; and a distinguishing feature of the gathering was the presence of about two hundred men on horseback, marshalled with military precision. Three resolutions were passed, the first demanding a reduction of rent, the second requiring the creation of a peasant proprietary, and the last calling upon Government to devote the Church surplus for public works, such as the reclamation of waste lands, which when reclaimed should be parcelled out among the people. Moderation and obedience to the laws were counselled by all the speakers.

Some Meath and Kildare graziers have formed themselves into a company for the sale of their own cattle; and have opened a meat store in Dublin. By thus saving the salesman's commission, they are enabled to offer meat at twopence a pound cheaper than the ordinary butchers. The result was that, on Saturday, the first day the store was opened, there was such a rush that the shutters had to be put up, and the public admitted by a side door, which was protected by a strong barricade. The butchers, in consternation, had to immediately reduce their prices also.

Mr. Mitchell Henry has written a letter with reference to the proposed meeting of Irishmen in Manchester on Monday next, in which he distinctly disavows the claims of Mr. Parnell to lead or direct the Home Rule party. "I act," he says, "altogether independently of the leadership of anyone else but Mr. Shaw, the elected successor of the late lamented Mr. Butt."

Dr. Colenso, in a letter which has just reached this country, says he has the best authority for stating that the Zulu war has cost not less than eight millions sterling. Sir Stafford Northcote last summer estimated that it would cost four and a-half millions.

"Guy Fawkes Day" was observed on Wednesday in the metropolis and in some of the provincial towns with the customary parade of effigies of well-known personages. At Exeter there was a serious riot during the early hours of the morning, necessitating the calling out of the military and the reading of the Riot Act before the mob could be dispersed.

Gleanings.

Being asked what made him so dirty, an unwashed street arab's reply was, "I was made, as they tell me, of dust, and I suppose it works out."

During a school inspection at a town in Staffordshire where some Mormons had been lecturing, the inspector asked the boys why a man should have only one wife. "Because no man can serve two masters," was the prompt reply.

A paper in the neighbourhood of Rochester, N.Y., advertises a church pew for sale, "commanding a beautiful view of nearly the whole congregation."

STARTLING INNOVATION.—It is becoming the fashion, at distinguished weddings in Paris, for page-boys to be substituted for bridesmaids. They are all dressed alike, mostly in red or blue velvet or satin, with silk stockings and gold buckles; and, for their business have to attend on the bride, carry her Prayer-book and bouquet, support her train and veil, and generally be at her bidding all day. Young brothers, or relatives under twelve years of age, are usually selected for the office.—*World.*

Just as the State is emerging from an unparelleled season of business depression a New London man threatens to publish a poem six hundred pages in length.—*Danbury News.*

A CHINESE TRICK.—A shopkeeper employed a Chinese to paint him a sign in Chinese characters for a shop at the gold-diggings. When the sign was put up, the shopkeeper waited patiently for the expected influx of the relations of the sun and moon. To his surprise, however, although many approached the placard and read it, all without exception passed by with broad grins on their faces. Suspecting that all was not right, he took down the mysterious sign, and availed himself of the first opportunity of trying to obtain a translation. This he found a difficulty in getting, every Chinaman to whom he showed the board refusing to satisfy him and merely answering with a grin. At length by the offer of a bribe, he arrived at the secret. The enticing advertisement, on being rendered into English, was, as nearly as possible; as follows:—"Don't buy anything here; shopkeeper a rogue."

A YANKEE DODGE.—A sad-looking gentleman, a sort of very-much-retired Hamlet, with a pained expression of face, entered a saloon in New York the other day, holding in his hand a small red canister. "Look at this," he said, sorrowfully; "I went into a gun-shop for something to eat, and the man handed me this can of gunpowder. He said I could go shooting; professional actors were not wanted now there were so many fine amateurs. I pledge you my word," said the tramp, holding the can within an inch of the open stove, "I'm so miserable I've a mind to blow myself up." "Dare you do it," said a bystander, winking at the crowd. The wretched man gave a sad theatrical lingering look and tossed the can into the fire. The company yelled and rushed out of house in all directions. When they filed in about ten minutes after, the empty can was sitting harmlessly on the fire. Not so the glasses—four were empty, and several luncheon plates also. Hamlet was gone.

HEALTH AT HOME.—This was the subject of a short practical address given by Dr. Richardson at Croydon on Saturday. He commenced by saying that the words of the old song, "There is no place like home" had a singularly happy meaning when applied to health and the benefits emanating from health. Those who were engaged in forwarding sanitary work might labour their lives out and still would do little good until each home was included in the plan of the work. He insisted that it was most important that women should have their attention directed to health questions, as they must be the continuous and natural guardian or ward of the health that should centre in the home. If he, as a physician, entered a house where there was contagious disease, and saw that the customs of the people were wholesome, he knew that the better half of success was secured; but if the surroundings were slovenly, disorderly, and careless, then he knew that all which could be advised for the best would be more than half useless. He then laid down the golden rules for health, urging the necessity for the sunlight to be admitted into all parts of a house, not only for the healthy but for the sick, and he declared that to make a sick-room a dark cell in which all kinds of impurities might be concealed day after day was an offence on Nature which she ever rebuked in the sternest way. "Sleep" was the next point on which he dwelt, and he advocated the "early-to-bed principle," adding that artificial light robbed the air of its life giving constituents, and supplied in return products really injurious to life. Much more sleep was required in winter than in summer, and if children now were taught to rest naturally, even in "this land of fogs and dulness," in a generation or two there would be a race which would stand, in matter of health, head and shoulders above those of the present generation. He gave advice as to beds and bedrooms, and then pressed the need of personal cleanliness daily. He advised the maintenance in rooms of a temperature of 60deg. Fahr., and from the habits of the strictest Jews took his last lesson—that once in every year there should be in every house a complete cleansing of every article and every corner, the removal and destruction of all organic refuse, however minute. This practice, he said, had saved this wise and discerning people from the scourges of the great plagues while all around had been stricken and destroyed.

Births, Marriages, and Deaths.

BIRTH.

PEARSON.—Oct. 29, at 48, Prince's Road, Liverpool, the wife of Samuel Pearson, M.A., of a son.

MARRIAGES.

WRAGG—TESTER.—Oct. 25, at Christ Church, Westminster-bridge Road (the Rev. Newman Hall's), by the Rev. H. Grainger, Michael Gifford Wragg to Mary Hephzibah (Effie), eldest daughter of the late Mr. Richard Tester, and granddaughter of the late Rev. John Tester, of Datchet, Bucks.

UNDERWOOD—POOLE.—Nov. 8, at the Brixton Independent Church, by the Rev. Dr. Underwood, of Castle Donington, father of the bridegroom, John Tyers Underwood, of 8, Burnt Ash Hill, Lee, Kent, to Laura Arabella, younger daughter of the late John Poole, of Walworth Common and Surrey Square.

ALLEN AND HANBURY'S "PERFECTED" COD LIVER OIL is not only freer from taste and smell than any oil ever before offered to the public, but it does not give rise to the nausea and eructations which render the use of ordinary oil, even of the finest quality, so repulsive. It is the pure oil, made at A. and H.'s own factory in Norway, and prepared by an entirely new and special process. It presents in the most effective condition all the invaluable properties of the remedy. All who have difficulty in taking Cod Liver Oil should insist on having A. and H.'s "PERFECTED" OIL. Sold only in Impl. Pts., 4s. 9d.; ½ Pts., 2s. 6d.; ¼ Pts., 1s. 4d. Trade Mark, a Plough. Of all Chemists, and of ALLEN and HANBURY'S, Plough Court, Lombard Street, London.

BREADMAKING IN ZULULAND.—The following is an extract from a letter lately received from Private Ward at the seat of war:—"I should just like you to see the real farmhouse bread I bake! The oven is one dug in the ground, and is just large enough to hold our daily quantum of two loaves. We use flour, water, salt, and Borwick's Baking Powder. My bread often surprises me, it is so light, and white as snow; some of our men will insist that I have 'been in the trade' and nothing I can say will convince them to the contrary."

EPPS'S GLYCERINE JUJUBES.—CAUTION!—These effective and agreeable confections are sold by most Chemists; by others, however, attempts are often made at substitution. We therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

WARNING! RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

DO YOUR "DYEING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

HAPPY DAYS! There is something of regret and gloom in the first appearance of grey hairs; our prospects are often blighted by their premature appearance. MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER happily affords a safe and sure means for restoring them again to the freshness and beauty of youth. It is the old established standard and reliable article known and spoken most highly of in every civilised country. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

HOLLOWAY'S PILLS are the medicine most in repute for curing the multifarious maladies which beset mankind when dry sultry weather suddenly gives place to chilly, drenching days. In fact, these Pills offer relief even if they fail of proving an absolute remedy in all the disturbances of digestion, circulation, and nervous tone which occasionally oppress a vast portion of the population. Under the genial, purifying, and strengthening powers exerted by this excellent medicine the tongue becomes clean, the appetite improves, digestion is quickened, and assimilation is rendered perfect. These pills possess the highly estimable property of cleansing the entire mass of blood, which, in its renovated condition, carries purity, strength, and vigour to every tissue of the body.

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Meldon Safety Jet, by C. H. Meldon, Esq., Q.C., M.P., a gem of portability and effectiveness. Price £1 1s. Power 400 candles.

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NEW SLIDES.—24 Scripture from Models. Set—Zulu War, by enamelled albumen process, magnificently coloured, 3s. 6d.; works of art. Cheap series, 2s. coloured. 50 NEW LECTURE SETS, Gabriel Grub, Jane Conquest, from Life Models, Mary Queen of Scots, Uncle Tom, Wesley, Luther, St. Paul, Joseph, Life of Milton, Dr. Croft's Dick Whittington. Second-hand Lanterns and Slides. Bargains. List free.

BOOKS.—Second-hand miscellaneous. Catalogue of 5,000, post-free for two stamps.—C. Herbert, 60, Goswell-road, London, E.C. Libraries purchased.

SOCIAL PURITY ALLIANCE.

"Blessed are the pure in heart."—St. Matt. v. 8.

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SUPPLEMENT TO THE "NONCONFORMIST."
Wednesday, Nov. 12, 1879.

PRACTICAL INFORMATION RELATIVE TO THE NEW CEMETERIES ACT.

As much pains are being taken by the opponents of Mr. OSBORNE MORGAN's Burials Bill to misrepresent the object and character of the Public Health Act Amendment Bill, which was unexpectedly passed last session, and also to induce sanitary authorities hastily to adopt it, the Liberation Society has issued, under the above title, the following paper on the subject. It will be found to be of great value to Poor Law Guardians, and to members of other local boards, as well as to ratepayers generally. Notwithstanding all that has been written on the subject, the writer has called attention to several points of importance which have hitherto escaped notice. Copies of this paper can be had by addressing "The Liberation Society," 2, Serjeants'-inn, Fleet-street, London.

I.—HOW THE ACT WAS PASSED.

The "Public Health Act, 1875, Amendment (Interments) Bill" was first introduced by Mr. Marten (a Conservative) in 1878; but never came on for discussion, or attracted public notice. During several months of the session of 1878-9 it appeared repeatedly in the Orders of the House of Commons, without being discussed. It was read a second time, and also passed through committee, by a surprise on each occasion, a few minutes before the House rose, and without any debate. The third reading was carried after only a few hours' notice between two and three in the morning, in a House of but sixty-two members—the Government assisting to defeat motions for a postponement (1). The debate on that occasion was very brief, and *the newspapers did not report a line of the proceedings*, nor even the fact that the bill had been passed!

An attempt was made to carry the measure through the House of Lords as silently as it had been carried through the Lower House. Within twenty-four hours after passing the Commons it was read a first time in the Upper House, and Lord Stanhope—a Church Estates Commissioner—gave notice that he would move the second reading the *very next day* (June 24), though the bill was not then in the hands of the Peers.

Lord Granville's intervention secured a week's delay, and on July 1 his lordship moved the rejection of the bill. Lord Stanhope made but a short speech in exposition of the measure, and tried to show that it was only a little bill, which, if it not do much good, could do no harm. Lord Granville pointed out that it would create a new burial authority, which would not be subject to the obligations imposed on Burial Boards by the Burial Acts, and that it would leave Nonconformists without the protection which those Acts afford to them. No answer whatever was given to his able speech. There was an immediate division, and the bill was read a second time by 116 to 65. Every Tory peer present voted for the bill; so did the Government, and so did the two archbishops and thirteen bishops. Though the Government was silent, it had evidently resolved to snatch the opportunity afforded by Mr. Marten's strategy to win a small victory over the Nonconformists and the Liberal party.

The opposition was renewed by the Liberal peers at the next stage, and then Lord Cranbrook also tried to minimise the importance of the measure; while Lord Stanhope made no reply to the objections offered, and, after a short debate, the House resolved (by 119 to 67) to go into committee on the bill; the division being again a strictly party one, and the bishops voting with the Government. On the third reading, Lord Aberdare proposed amendments which would have placed Nonconformists in the same position as they are under the Burial Acts; but the Government and its supporters objected to any alteration in the bill, because, if amended, it would have to go back to the other House, which might not agree to their lordships' amendments! So the bill received the royal assent and became an Act, and perhaps no legal change in a matter strongly affecting the feelings, as well as the necessities, of the people was ever passed with so little knowledge on the part of the people, or with so little consideration on the part of the Legislature.

II.—THE REAL OBJECT OF THE ACT.

As the bill could not be got through the Lords in the same fashion as it had been passed through the Commons, its promoters tried to conceal its real character. It was not only a small measure, but its object was "to dissever the question of interment from any vexed religious controversy"(2). The hope was expressed that "the question of the passing of the bill would not be made one between Church and Dissent," and that "it would be agreed to as one which was required to meet a necessity of the public health" (3). The Archbishop of York also expressly said that it would not dispose of the burials question, of which more would be heard hereafter.

No sooner, however, has the bill become law than this small and innocent measure has assumed quite a new shape in the eyes of its delighted supporters. It has solved a problem which had previously baffled the Legislature (4). A peaceful solution of the burials question has been devised (5). The ground has been cut from under Mr. Morgan's feet (6), and to ask the House of Commons to pass his bill now will be insulting, if not ludicrous (7). Thus it is avowed that the real purpose of the bill professing to promote public health was to prevent Nonconformist burial services in the parochial churchyards! It is an ecclesiastical, in the guise of a sanitary, measure.

Having obtained their Act, and thrown off all disguise as to the use to be made of it, the next thing the supporters of the measure are aiming at is to persuade sympathisers to do their best to bring it into immediate, as well as general, operation. And, as the chief purpose of the Act is to maintain the existing clerical monopoly in churchyards, it is to the clergy that they instinctively appeal. "*The clergy* generally are urged to avail themselves of this grand opportunity, and set to work at once to introduce the measure in their parishes" (8). "It is much to be hoped that *clergymen* will see the necessity of giving their assistance to sanitary officers, and by this means doing their part towards removing every possibility of having Dissenters and Atheists publicly burying the dead in the ancient or the modern churchyards" (9). "*The clergy* will be much to blame if they allow the opportunity thus unexpectedly afforded, of settling the vexed burial question, to be thrown away unused" (10). "If throughout the rural districts *Church people* are only true to themselves, this Act may prove to have been the turning point in the history of as vexatious a controversy as it has been our lot to be concerned in" (11)—a clear admission that it is in the supposed interest of "Church people," and not of the public health, that the measure has been passed.

The intention of these urgent appeals is obvious. It is hoped that, with the help of the Local Government Board (12), by whom the Act is to be administered, and before the Conservatives quit office, such a number of rural churchyards may be closed, and new cemeteries provided, as will furnish a pretext for the allegation that the burials grievance is in course of being redressed, and that there is no longer any necessity for Mr. Osborne Morgan's bill. Therefore it is that instant action is urged, and that the Local Government Board has, with such remarkable promptitude, issued a circular urging the various sanitary authorities to avail themselves of its powers. Delay, it is clear, is thought to be dangerous: it is wished to get sanitary authorities committed to the adoption of the Act before the public have had time to ascertain its real character.

III.—GENERAL CHARACTER OF THE ACT.

The Act is short enough to be given in full:—

1. This Act may be cited as the Public Health (Interments) Act, 1879, *and shall be construed as one with the Public Health Act*, 1875, *in this Act called the principal Act.*

2. (1) The provisions of the principal Act, as to a place for the reception of the dead before interment, in the principal Act called a mortuary, shall extend to a place for the interment of the dead, in this Act called a cemetery; *and the purposes of the principal Act shall include the acquisition, construction, and maintenance of a cemetery.* (2) A local authority may acquire, construct, and maintain a cemetery either wholly or partly within or without their district, subject as to works without their district for the purpose of a cemetery to the provisions of the principal Act as to sewage works by a local authority without their district. (3) A local authority may accept a donation of land for the purpose of a cemetery, and a donation of money or other property for enabling them to acquire, construct, or maintain a cemetery.

3. *The Cemeteries Clauses Act*, 1847, *shall be incorporated with this Act.*

The Act is praised for being "simple"; but, if this is simplicity, what must complexity be?

The italicised passages contain the important portions of the Act, and it will be seen that it merely tacks together the *Public Health Act*, 1875, and the *Cemeteries Clauses Act*, 1847, and makes the former applicable to cemeteries, and the latter to "local authorities," as well as to cemetery companies. It is, therefore, necessary to carefully study those two Acts to find out the provisions of this new Act.

The *Public Health Act*, 1875 (38 and 39 Vict., c. 55), is of great length, filling 164 pages, and containing 343 clauses, and numerous schedules. It relates to drains and sewers, water closets, scavenging, water supply, lodging houses, trade nuisances, infectious diseases, and unsound meat! The only reference to the dead is to be found in three clauses relating to the provision of mortuaries for the reception of bodies before interment, and for post-mortem examinations. The new Act provides that local authorities (13) shall, in addition, have power to provide cemeteries; but lays down no other rules for their guidance than are to be found in the Cemeteries Clauses Act.

That Act was passed five years before the first Burial Act was passed, and relates only to cemeteries provided by proprietary companies. As a consequence, it is silent on many points in regard to which legislation is needed; contains provisions which are altogether inapplicable to parochial cemeteries; and *has none of the safeguards which were inserted in the Burial*

1. Lord Cranbrook stated in the House of Lords that the bill had been carried in the Commons by a combination of Conservatives and Liberals; but only three Liberal members voted against the adjournment.

2. Earl Stanhope.
3. Lord Cranbrook.
4. *Society for the Rejection of the Burials Bill.*
5. Dr. Eastwood in the *Guardian.*
6. *The Record.*
7. *Church Quarterly Review.*
8. Bishop of Carlisle.
9. Bishop of Lincoln.
10. Society for the Rejection of the Burials Bill.
11. *The National Church.*

12. That they do not "reckon without their host" is shown by the circular issued by the board. After naming several grounds on which the Act may be brought into operation, it adds:—"Instances may exist where, in deference to the wishes of the inhabitants, it may be expedient to provide, in accordance with the policy of the Burial Acts, a cemetery *in which persons of different creeds may be buried with their own religious rites*," and it is intimated that in such, as well as other cases, the compulsory power of the board may be invoked and exercised. Yet it is gravely stated by the *Church Defence Institution* that "the question is thus removed from pontical, or ecclesiastical, considerations"!

13. The term local authority, wherever used in this paper, means the "Urban Sanitary Authority," or the "Rural Sanitary Authority," as the case may be.

Acts to protect the interests of ratepayers and the rights of Nonconformist parishioners.

Thus, the new Act, while it does not repeal the Burial Acts, will, so far as it proves operative, set them aside, and local authorities will be able, and may be compelled, to provide cemeteries free from the conditions and restrictions which the Legislature has thought necessary for the regulation of parochial burial-places. The new Act is, therefore, not only a bungling, but a retrograde piece of legislation. It has required an elaborate exposition of the Local Government Board to make the Act intelligible; and it may be confidently predicted that, when its application to local circumstances comes to be considered, the difficulties which it creates, and the absurdities it involves, will become increasingly apparent (14).

IV.—LEADING PROVISIONS OF THE ACT.

The following extracts from the circular of the Local Government Board to the Sanitary Authorities, dated August 19th, 1879, contain an authoritative statement of the effect of the Act (15):—

1. *Powers and Obligations of Sanitary Authorities.*—"Section 141 of the Public Health Act enables a sanitary authority to provide and fit up a proper place as a mortuary for the reception of dead bodies before interment, and to make bye-laws with respect to the management and charges for the use of the same, and it is moreover compulsory on a sanitary authority to provide a mortuary, if they should be required by the Local Government Board to do so. *The effect, therefore, of the Act which has just been passed is, in like manner, to empower a sanitary authority to provide a cemetery, and to render it compulsory on them to do so if the Local Government Board should require one to be provided.*"

2. *Cases to which the Act is applicable.*—"The Legislature has not specified the cases in which it is incumbent upon the sanitary authority to give effect to the provisions of the new statute; but, seeing that it is incorporated with the Public Health Act, there can be no doubt that *wherever, in the interests of the public health, it is necessary that a cemetery should be provided in any locality*, the Legislature contemplated that the local authority would exercise the important powers now conferred upon them."

[Cases—all of a sanitary kind—in which it will be incumbent on the authorities to take action are named, and then follows the passage already given in a footnote on the last page.]

3. *Powers of Local Government Board.*—"*The question whether a cemetery should be provided for a particular locality will be one for the determination of the sanitary authority in the first instance;* and it is only in the event of their default to establish a proper cemetery where one is required, or in consequence of a loan being needed to carry out the undertaking, or, if they should determine to construct a cemetery outside their district, of objection being taken to such a proceeding, that the Local Government Board have any authority to interfere."

4. *Cemeteries Outside a District.*—"The statute enables a sanitary authority to acquire, construct, and maintain a cemetery, either within or without their district. In the latter case, however, at least three months before the cemetery is commenced, public notice must be given, and, in the event of any objection, the work cannot proceed without the sanction of the Local Government Board, after local inquiry."

5. *Payment of Cost and Expenses of Cemeteries.*—"With the sanction of the central authority, they will be enabled to borrow money to pay for the purchase of the requisite land, for draining and enclosing the site, and for rendering it otherwise suitable for the object intended. If the sanitary authority should deem it expedient to provide a cemetery, without resorting to a loan for the purpose, it is competent for them to do so, and *to charge the cost upon the local rates.*"

6. *How Money is to be raised by Rates.*—"In the case of an *urban* sanitary authority the rate liable for this cost will be the *general district rate*, or other rate applicable to the general purposes of the Public Health Act within the district. In the case of a *rural* sanitary authority the amount would come under the head of *general expenses, and be defrayed out of the rate applicable to the payment of such expenses*"—[See *mode of raising money for cemetery purposes, on the next page.*]

7. *Difference between Rating for General and Special Expenses.*—"If, however, the cemetery were provided for a separate contributory place, by which is meant a parish or special drainage district, or so much of a parish as is not within an urban sanitary district or a special drainage district, it would be competent for the Local Government Board *to order the amount to be special expenses*, in which event the charge would be borne by the particular contributory place, *but with this distinction in the incidence of the rate that, whereas in the case of general expenses the amount is either paid out of the poor-rate or levied by a rate of an equal sum in the pound, in the case of special expenses the amount is raised by a separate rate to which lands are assessable at only one-fourth.* The rates referred to would in like manner *be applicable to the maintenance of the cemetery after it is established.*"

8. *Parochial Committees of Management.*—"*A rural sanitary authority may depute to a parochial committee the exercise of their powers in connection with the management of any cemetery which may be required for any contributory place.*"

9. *Donations for Cemeteries.*—"The Act authorises sanitary authorities to accept a donation of land for the purpose, and also a donation of money or other property for enabling them to acquire, construct, or maintain a cemetery."

10. *Management and Charges.*—"The application to a cemetery of Section 141 of the Public Health Act, 1875, which will enable the sanitary authority to make bye-laws with respect to the management and charges for the use of any cemetery established by them. Such bye-laws must be made in conformity with the Public Health Act, and be confirmed by the central authority; and the president contemplates that the department should hereafter frame a series of model bye-laws to be recommended for adoption."

11. *Building of Chapels.*—"The sanitary authority *may* build such chapels in the cemetery for the performance of burial services *as they may think fit*, and lay out and embellish the grounds of the cemetery."

12. *Consecrated Ground.*—"The sanitary authority *may* set apart a portion of the cemetery for burials according to the rites of the Established Church, and the bishop of the diocese *may*, on the application of the sanitary authority, consecrate the portion so set apart."

13. *Consecrated Chapels.*—"A chapel, to be approved by the bishop, *must* be built on the *consecrated part* for the performance of the burial service of the Established Church."

14. *Chaplains for Consecrated Ground.*—"A salaried chaplain is to be appointed to officiate in the *consecrated* part of the cemetery; the appointment and salary to be subject to the approval of the bishop."

15. *Unconsecrated Ground and Chapels.*—"The sanitary authority *may* set apart the whole or a portion of the unconsecrated part of the cemetery as a place of burial for persons not being members of the Established Church, and *may* allow in any chapel built in such unconsecrated part a burial service to be performed according to the rites of any church or congregation other than the Established Church."

16. *Act not applicable to Metropolis.*—"The Act does not extend to the metropolis, and it is scarcely necessary to point out that in other parts of the country where suitable cemeteries are in existence there can rarely be need for resorting to its provisions."

V.—PRACTICAL OPERATION OF THE ACT.

Although the new Act has *not* settled the burials question, it *has* made a considerable change in the burial law, and it is important that the exact nature and extent of that change should be understood.

1. *It has not repealed what have been known as "the Burial Acts;"* and, therefore, parishioners who wish to do so, and who really require a cemetery, because their churchyard is full, may still avail themselves of those Acts to appoint Burial Boards, or to authorise Town Councils and Local Boards to act as Burial Boards. They will thereby escape the uncertainties and the absurdities of this Act.

2. *The law as to the Closing of Churchyards has not been altered.* Hitherto churchyards supposed to be in an unsanitary state have been visited by inspectors appointed by the Home Office. The Home Office may, or may not, take action at its pleasure (16 and 17 Vic., cap. 134, sec. 1), and local boards of health may make representations on the subject (Public Health Act, 1848, 11 and 12 Vic., cap. 63, sec. 82.) In either case a Secretary of State must make a representation to Her Majesty in Council that, "for the protection of the public health," a burial-ground requires to be closed. And notice of such representation, and of the time when it is to be considered, is to be published in the *London Gazette*, and affixed to the doors of churches and chapels of the parishes affected *one month before the representation is considered.* In the case of action by a board of health there must be a notice in a local newspaper. The object of these provisions is to enable the parishioners to show cause, if they can, why the burial-ground should *not* be closed. The reports of the inspectors of the local board should therefore be closely scrutinised, and if "the protection of the public health" does not render it necessary to close any ground, the parishioners should take action to prevent, if possible, the issue of an Order in Council for the discontinuance of burials therein. (See *Expenses of maintaining closed churchyards, on next page*

Changes really made in the Law.—Hitherto, while burial-places could be closed by Order in Council, there has been no authority to *compel* parishioners to provide others in their place That authority is now vested in the Local Government Board, which may order inquiries to be made; make orders as to the payment of the costs thereof, and make "provisional orders"—which last must be submitted to Parliament for confirmation. Should there be neglect of duty on the part of local authority, the Local Government Board may issue an order for its performance, and, if needful, apply for a *mandamus* for its enforcement, and direct some other person to do the work, but at the expense of the local authority.

These appear to be large powers, but ratepayers need not be frightened by them. All through the Public Health Act runs the principle that *the promotion of the public health* is the object for which it was passed, and it may be confidently expected that the Court of Queen's Bench will not exercise its power by *mandamus* simply to provide new cemeteries not required for any sanitary purposes, but desired only to prevent Nonconformist burial-services being conducted in parochial churchyards. The idea of the Local Government Board compelling the closing of nearly 13,000 churchyards, whether full or not, and whether in a good sanitary condition or not, is too preposterous to be entertained by those who know the attachment of parishioners to their ancient parochial burial-places, and the stubbornness with which they can assert their rights.

The nature of the Authority in whom powers are vested by the Act.—Hitherto, parishioners, in public vestry, or burgesses, acting through Town Councils, or ratepayers, through local boards of health, have provided and managed new cemeteries. These powers are, apparently, not taken away from them by this Act; but the Act gives power to two other bodies also—viz., urban and rural sanitary authorities—bodies not chosen for cemetery purposes, and the members of which, as a whole, may swamp the votes of those who represent the parish for which it is proposed to provide a cemetery, and, with the aid of the Local Government Board, run counter to the strongest wishes of the inhabitants (16).

Parochial Committees.—It may be alleged that the power given to local authorities to assist in carrying out the Act meets the objection just stated, and so it would if the local committees were to be appointed by the locality, and not by the entire body, representing the whole of a district. Under Clauses 200 to 204 of the Public Health Act, 1875, an urban authority may appoint, *out of their own number*, so many persons as they may think fit, as a committee for any of the purposes of the Act; but such committee is not to borrow money, or make rates, or enter into contracts, and is to be subject to the regulations of the authority appointing it. A *rural* authority may delegate all their powers for a year to a committee composed of their own members, "provided that one-third, at least, of such committee shall consist of *ex officio* guardians" (16), or if there be not an adequate number of *ex-officio* guardians, the deficiency shall be made of *elected* guardians. Further, a rural authority (including a committee) may form a parochial committee for a contributory place, consisting either wholly of members of the authority, or committee, or partly of ratepayers, qualified as the authority may determine. Here, it may be said, is an admirable mode of virtually placing the power required for providing and managing cemeteries in the hands of the ratepayers for whom the cemeteries are needed. Yes! if the ratepayers directly elected the committee, as they do a Burial Board; but the composition of the local committees may either be determined by local or personal accidents, or else the committees may be packed, so as to ensure the realisation of the wishes of the majority, or of individuals who are skilled in the manipulation of public business to secure their own ends. The responsibility to the ratepayers will be so indirect, and it will often be so impossible for them to influence the appointment, or decisions, of these committees, that they will become mere delusions for their professed purpose.

Expenses of new Cemeteries.—Except when the ground is given, the cost of the new cemeteries, and of laying them out, fencing them, &c., will be defrayed out of public rates—either at once, or, if money be borrowed, then for a long series of years. In some cases, where the land is given, the other expenses will have to be incurred. Wherever there is a chapel, or two chapels, they too will have to be built at the public expense, and, if one be consecrated, Dissenting ratepayers will have besides to pay part of the cost of consecration. Under the Burial Acts, the incumbent of the parish may officiate in the consecrated part of a cemetery

14. The Bishops of Carlisle and Ely have already pointed out the necessity for amending the Act in regard to certain points.

15. Particular attention should be paid to the italicised passages. The subjects and the numbers of the several paragraphs quoted have been inserted for the convenience of reference.

16 It is a fact of material importance that magistrates—*many of them clergymen*—are *ex-officio* Poor Law guardians, and, as such, members of the rural sanitary authority, and it is quite conceivable that the issue may be, in fact, decided by these non-representative members. And, as been shown, landowners and tithe-owners may cast three-fourths of the burden on other ratepayers!

and is entitled to receive the customary fees. Under this Act a "salaried chaplain is to be appointed to officiate in the consecrated part of the cemetery; the appointment and salary to *be subject to the bishop of the diocese*" (17), and the public have been warned that, in order to compensate the parochial clergy for the loss of their fees, *they* are likely to be appointed chaplains. If the local authority and the bishop agree to it, there will be nothing to prevent the addition to clerical incomes in the country parishes by giving the clergy salaries as chaplains, instead of their being dependent on a source of income so precarious as fees. And, so far as the burial-ground receipts fail, the ratepayers will have to find the money; and so will Nonconformists, though they may not benefit by the chaplain's services.

The expenses of maintaining closed Churchyards.—There are between 12,000 and 13,000 churchyards still in use, and every one of these which may be closed—whether with or without sufficient reason—may have to be kept in order, and the fences, &c., maintained at the cost of the ratepayers (18 & 19 Vict., cap. 128, sec. 18). There will thus be, so far as churchyards are concerned, *a revival of Church-rates.*

Mode of raising money for Cemetery Purposes.—One result of adopting the provisions of the Public Health Act for cemetery purposes is that rates will be levied in what, in some cases, may prove a very unjust manner. The passage in the Local Government circular (page 6; *see How money is to be raised by Rates*) makes two things clear—

1. In the case of a rural sanitary authority it is provided that the expense will come under the head of "general expenses," to which *each parish in the district* (however extensive that district may be) is required to contribute its share in proportion to its rateable value, and although it may, and probably would, not derive any direct benefit from the provision made.

2. The Local Government Board *may*—not must—order the amount to be "special expenses"; in which event the charge would be borne by the contributory place to be benefited by the cemetery. But what would follow? Why, that, whereas in the case of *general* expenses the amount is either paid out of the poor-rate, or levied by a rate of an equal sum in the pound, in the case of *special* expenses the amount is raised by a separate rate, to which lands and tithes are assessable at only one-fourth. Thus the landholder and the tithe receiver will pay only one-fourth of the rate, while the householder will have to pay all the rest! The probability is that this is the mode of taxation which, if the Act were generally adopted, would most commonly prevail.

Consecrated and unconsecrated ground and Chapels.—The blundering character of this new Act is further shown by the provisions relating to consecrated and unconsecrated ground, and to the erection of chapels. The Cemeteries Clauses Act—incorporated with this Act—leaves it open to the local authority to provide ground which shall be wholly consecrated—though Dissenters will help to pay it; or wholly unconsecrated—though Churchmen will also help to pay; or to divide a cemetery into consecrated and unconsecrated parts. That is, it may act justly or unjustly, to either Churchmen or Dissenters, and nobody can prevent it. But if the authority provides consecrated ground, then it "*shall* build" therein a chapel for Church of England services, according to a plan approved by the bishop. The new cemetery may be near the old churchyard; and, though the church could continue to be used for burial services, the authority *must* put the parish to the expense of a chapel, which nobody wants. On the other hand, while Dissenters may have no chapel near, the authority may refuse to build a chapel for them in the unconsecrated part of the cemetery! Was ever arbitrary power conferred in a more grotesque way? (18)

Dissenting Burial Services.—The local authority *may*—and therefore may refuse to—"allow in any chapel built within the unconsecrated part of the cemetery a burial service to be performed, according to the rites of any church or congregation other than the Established Church, by any minister (19) of such other church or congregation, or recognised as such by the religious community or society to which he belongs." (Sec. 36 of Cemeteries Clauses Act.)

In other words, having provided a cemetery, in part at the cost of Dissenters, the authority may do what it likes in granting or withholding the right of Dissenters to have, in the unconsecrated ground, a chapel; or, if both be provided, it may impose regulations which, in some cases, will render concessions to Dissenters inoperative, and of no practical value. Under the Burial Acts the Home Secretary can control the action of burial boards in these matters; but the Local Government Board has no similar power over the sanitary authorities.

The altered status and rights of the parochical Clergy.—No doubt, without intending it, the framers of the new Act have effected an important change in the position of the parochial clergy, so far as the Act may prove operative. If the Burial Acts afford protection to Nonconformists, they do not neglect the alleged rights, or supposed interests, of the Established clergy. By the sec. 32 of 15 and 16 Vict., cap. 85, it is provided that "after consecration has taken place, the burial-ground is to be deemed the burial-ground of the parish or parishes for which it has been provided"; and the incumbent "shall, by himself, and his curate, or such duly qualified persons as he may authorise, *perform the duties, and have the same rights and authorities* for the performance of the religious service in the burial, in the consecrated portion, of the remains of the parishioners, and *shall be entitled to receive the same fees in respect of such burials* which he has previously received," as if such burial-ground were the burial-ground of the parish.

The incumbent is also to receive such fees in respect to vaults, monuments, gravestones, tablets, monumental inscriptions, in the consecrated portion, as shall be "fixed by the vestry, with the approval of the bishop," or as he would, by law or custom, have been entitled to in the parochial churchyard.

Wherever cemeteries are still provided under the Burial Acts, these provisions will continue in force; but there is nothing like them in the Cemeteries Clauses Act, and consequently nothing in the new Act. *The parochial incumbent disappears from the scene as completely as though he were disestablished!* He has no status, no rights, and no fees secured to him by law. The local authority may appoint him a salaried cemetery chaplain, if it likes; but if he is unpopular, or displeases the authority, it may pass him by and may appoint someone else as chaplain, *and the consent of that someone else must be obtained before the incumbent can officiate at the interment of one of his own parishioners!* (see sec. 29). This change may be a very desirable one in the public interest; but will the parochial clergy, when they quite understand how they have been treated by Mr. Marten and his friends, be very anxious to aid them in bringing the Act into active operation?

PRACTICAL SUGGESTIONS.

Many of the statements already made will suggest, to some extent, what are the duties, with reference to this Act, of those who wish to settle the Burials Question by the adoption of a comprehensive and equitable principle, instead of attempting to settle it, or seeming to do so, by crooked devices and bungling methods. But the following practical suggestions may be added:—

1. There is not the slightest good reason why the Act should be hurriedly adopted, even on sanitary grounds, as though a plague, or an epidemic, were at our doors.

2. The promoters of the Act should be held to their own original statement, that it was passed on sanitary grounds alone, and not be allowed to use it for other purposes.

3. Ratepayers should set their faces like a flint against all attempts to close country churchyards except it may be desirable to close them for sanitary reasons.

4. The reports of the local sanitary inspectors in regard to the state of the churchyards should, therefore, be closely scrutinised, and their accuracy and honesty be ascertained.

5. The utmost care should be taken to prevent the clergy, and those who uphold clerical aims, using the Act for their own, instead of for the public good.

6. Poor-law guardians, and other members of sanitary authorities, who can be trusted to expose and defeat such designs, should be communicated with, and informed as to the real character of the Act, and be urged to be vigilant and resolute in their action.

7. The proceedings of the local authorities should be watched by the ratepayers, and publicity be at once given to anything which appears to be dangerous, or doubtful, in its character.

8. There should be no unnecessary fear of the Local Government Board and of its threats, or of the threats of those who may use the board as a bugbear to frighten ill-informed, or timid, local authorities, or ratepayers.

9. Let it be remembered that all the arrangements made under the Act may be set aside by the passing, at a comparatively early period, of another Burials Bill of a satisfactory and final character.

10. There is nothing in the history of this Act, or in its contents, to call for the forbearance of those whom, it is now plainly avowed, it was passed to circumvent and thwart. It is a piece of legislation which does not deserve to succeed, and its failure will give satisfaction to all who desire that our legislation should be equitable and straightforward.

17. And a salaried clerk, to assist the chaplain, may also be appointed.

18. The Bishops of Carlisle and Ely have detected this flaw in the Act, and already say it must be amended!

19. It will be seen that only *ministers* may officiate!

NOTE.—The price of the *Public Health (Interments) Act*, 1879, is 2d.; of the *Cemeteries Clauses Act*, 1847, 8d.; and the *Public Health Act*, 1875, 7s. 6d. They may all be obtained at the Queen's Printers (Eyre and Spottiswoode), East Harding-street, Fleet-street.

FAILURE OF MR. MARTEN'S BURIAL ACT.

The Rev. R. C. Meade, Vicar of St. Neot's, writes as follows in the *Guardian* of Wednesday:—

"Sir,—In this parish we thought of proceeding under Mr. Marten's Act, but after long and serious deliberation we found so many difficulties connected with its practical working that the vestry unanimously resolved not to adopt it. The compulsory building of a chapel on the consecrated portion, and the appointment of a salaried chaplain, were two of our great difficulties. I am aware that the chapel to be built must first be approved of by the bishop of the diocese, and the bishop, it has been suggested, need not approve of any plan if he chooses, and thus the building of a chapel may be avoided, or, at all events, indefinitely postponed. But this I regard as mere quibbling, and I think a bishop who refused his assent to any and all plans would find in most cases some 'aggrieved parishioner' who would apply for a *mandamus* to compel his approval of some plan. And then, as regards the appointment of a chaplain, we found another difficulty. If appointed, as suggested, at a nominal salary, the incumbent would lose all burial fees, amounting in some parishes to a large portion of his stipend. If appointed at such a salary as would reimburse him for loss of present fees, then the objection was made that we were going back to the old system of Church-rates. In face of these and other difficulties, the vestry unanimously resolved to proceed under the old Burial Act. A resolution was passed in favour of closing all burial-grounds in the parish; this was forwarded to the Home Secretary, and he has issued an Order in Council in compliance with our wishes. We have elected a burial board without opposition, and in a short time hope to have a cemetery provided for the parish. By proceeding thus, instead of under Marten's Act, we avoid all difficulties. No chapel need be erected. The incumbent retains his fees as heretofore for burials in the consecrated part. And all parties—Churchmen as well as Dissenters—are satisfied. I would, therefore, advise your correspondent to do as we have done. There is no difficulty. Instead of meeting with opposition from Dissenters, I found them unanimous in favour of a cemetery. I may add that our churchyard is not full, or nearly so."

A letter, addressed by the clerk of the St. Neot's Committee, to the *St. Neot's Monthly Advertiser*, supplies some important information relative to the views of the Local Government Board in regard to certain points of the new Act. At a vestry meeting of St. Neot's parish, held on September 9, the the following resolution was passed:—

That this vestry be adjourned until the Local Government Board and the Secretary of State have expressed their opinion upon the questions referred to them, and that a committee be appointed to obtain necessary information and to report to an adjourned meeting.

In consequence of that resolution, and by direction of the committee then appointed, the clerk to the committee arranged an interview with Sir John Lambert, when the following facts were elicited—1. That a cemetery under Marten's Act would have to be provided *by special rate levied exclusively over the local board district*, and that no part of the parish of Eynesbury—even with its own consent—could share the liability. 2. That all the members of the local board for St. Neots and Eynesbury would form a burial board. 3 That the inhabitants of St. Neots outside the local board district would have no right of sepulture, although such right might probably be given by bye laws of the local board (acting as a burial board) on such terms as to payment of fees, &c., as might be reasonable. 4. That if any part of the cemetery were consecrated, a chapel, to be approved by the bishop, *must* be built upon such consecrated part. 5. That in the face of the Order in Council closing the existing burial grounds, the Secretary of State claimed the right of approving of any cemetery proposed to be provided under Marten's Act, as well as under Burial Acts. The committee met on the 17th October, and unanimously resolved:—

That this committee recommend to the adjourned vestry to proceed under the Burial Acts, and to appoint a burial board for the parish of St. Neot's.

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